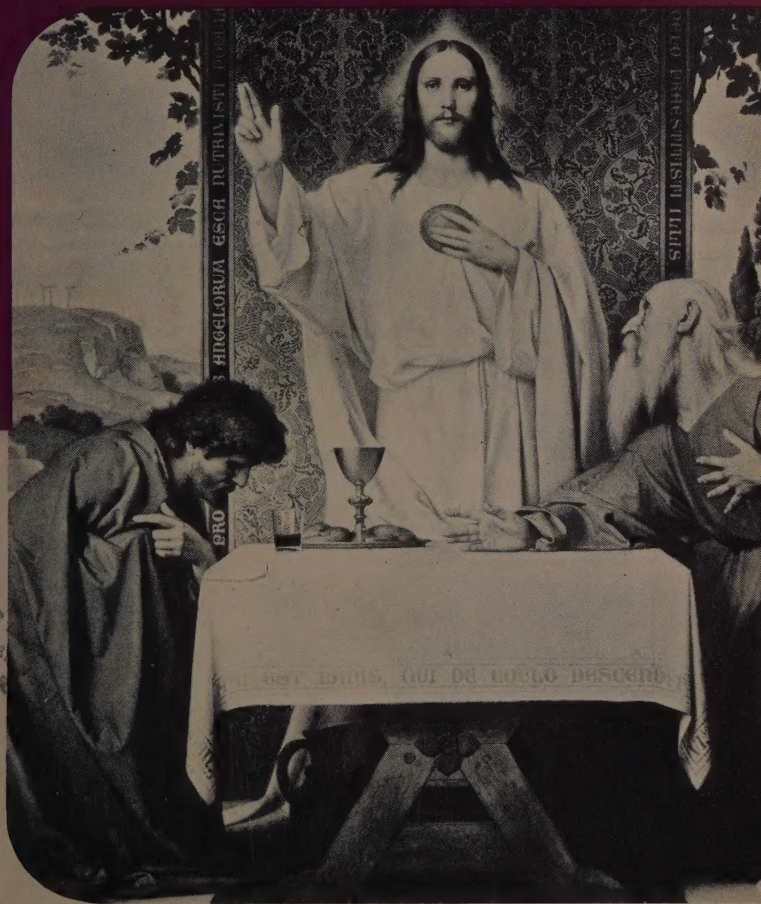


The LUTHERAN



SUPPER AT EMMAUS

Painting by Carl L. Mueller

Thoughts in a Garden



IT WAS EARLY one Sunday morning. The sun was rising slowly, but the shadows of the night were still to be withdrawn. The world was quiet in the dawn. And I was standing at the entrance to the Garden Tomb, near the Damascus Gate on the Nablus Road in Jerusalem's Old City.

I took from my pocket the Testament that had been my constant companion and read again the story of the great miracle . . . women at the tomb, the messenger in white, the stone rolled away, the empty grave . . . and the triumphant declaration, "He is not here. He is risen!"

FROM THE DAY I had set my face toward the East I had anticipated this moment. But alas . . . was my soul at low ebb? Were my senses dulled? How could it be that in the Resurrection Garden my soul, while stilled by the holy hush, knew no vigorous shaking that outshadowed great moments I had spent elsewhere? There in the Garden where the Lord had come from the tomb, he was no more real to me than I have felt him at other times.

But then I realized—that's the way he meant it. That is precisely the meaning of the empty tomb. He never intended that he should be strangely felt just there, but rather that his presence should be known everywhere.

—RAYMOND SHAHEEN



The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

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Millions hail Easter dawn . . . Hungarian churches develop plan for coexistence with Red regime . . . French eject Lutheran pastor for aiding Algerian rebels . . . Sunday observance wins new support

THE CHURCH IN THE NEWS

Day of Resurrection

As it began to dawn on Easter morning thousands of worshipers streamed to sunrise services, indoors and out of doors. Daylight spreading from the East Coast westward enveloped worshiping groups from New York's Radio City Music Hall to Los Angeles' Hollywood Bowl. In churches everywhere altars bedecked with lilies marked the Christian joy as Jesus Christ's victory over death was again celebrated by His followers.

Churches throughout the world were able to celebrate the festal day in comparative peace. Barbed wire in the Holy Land and an uneasy truce in some Iron Curtain countries were reminders of recent conflicts. In most cases, time had eased the early bitterness and the churches had become adjusted to life under a hostile regime.

No harmony with Marxism

Christianity and Marxist (Communist) teachings can never be brought into harmony, the Lutheran and Reformed publications in Hungary said last month in separate statements signed by leaders of both churches.

Dr. Andras Keken, editor of the Lutheran paper *Evangelikus Elet* and associate of Bishop Lajos Ordass, said any attempt to mix the Gospel and Marxism would serve the interests of neither church nor state. In the Reformed *Reformatusok Lapja*, Dr. Esze Tamas rejected any experiment to "link the ide-

ologies of materialism and Christianity." Both editors agreed that the Hungarian regime does not demand such alignment.

Basic differences do not prevent the churches from showing a "positive attitude" toward the state in practical matters, the statements continued. Faculty members of the Lutheran Theological Seminary said the church could support "state authorities in their efforts on behalf of the material wealth of our nation, the moral education of our youth and society, and order and peace within its boundaries." God's will, the educators continued, puts the Lutheran Church in Hungary at the service of the political, economic and social order of Socialism.

Represents Ordass position

Head of the Lutheran Church's press department, Gyula Groo, said that the church cannot isolate itself from the people it serves. A "peculiar sort of dualism" makes the church oppose the state's ideology but allows it to co-operate in practical matters, he said. This spares church members who are also supporters of the Communist government the "unbearable agony of moral conflict," he added.

In church quarters outside Hungary, the statements were taken to represent the present policies of the Protestant groups after the leadership changes made in recent months, particularly the ouster of Bishop Ordass as head of the Lutherans and his replacement by Communist ap-

pointee Bishop Lajos Veto. A German comment said the Hungarian churches were continuing along Bishop Ordass' road—to show loyalty to the authorities without selling out to the doctrines of atheistic communism—because this was the only way to maintain what freedom is left to them.

Second French pastor punished

In mid-March Pastor Etienne Mathiot, French Lutheran pastor, got an eight-month jail term for aiding an Algerian rebel leader escape from France into Switzerland. A little later another French Lutheran pastor got into a brush with the government for a similar offense.

Pastor Grenier, a Swiss citizen serving the Lutheran congregation at Montbeliard, France, was expelled from the country on two hours' notice after French authorities accused him of giving information to the Algerian underground. Although the pastor denied the accusation, church leaders said the police action was

prompted by the pastor's "personal attitude" toward the Franco-Algerian conflict.

The Rev. Albert Finet, editor of the French Protestant weekly *Reforme*, said the actions against the pastors revealed the questionable motives of French politics and the equally questionable methods of the French police. He said the Algerian war had claimed 700,000 lives and was disturbing the "Christian conscience" of church people.

"Sunday" or "Sabbath"?

Legislators in New Jersey were being asked to strengthen the Sunday laws by setting up penalties for violations. There should be nothing in the law about "keeping the Sabbath holy," said John J. Rafferty, an attorney and executive of the New Jersey Catholic Conference.

"Religion has no place in this matter," said Mr. Rafferty. "Sunday is not the only holy day recognized by religious people. I wish you would consider only pub-



PRESIDENTS OF FOUR LUTHERAN BODIES NOW PLANNING MERGER

Dr. Raymond Wargelin (Suomi Synod), Dr. Franklin Clark Fry (ULCA), Dr. Oscar Benson (Augustana) and Dr. Alfred Jensen (American Evangelical Lutheran Church) confer during recent meeting of Joint Commission on Lutheran Unity at Chicago

lic health, safety, and welfare in determining any Sunday legislation."

To speak of Sunday as "the Sabbath" which is to be kept holy is to set up a trap in which the law may fall through being found unconstitutional. "We all agree," said Mr. Rafferty, "that we must keep the Sabbath holy. But we must not write into a bill that no business may be conducted on Sunday in order to keep the Sabbath holy. That has no place in legislation."

Respect Sunday in Indiana

House-to-house visitors were going around Indianapolis on March 29 to ask people to sign a pledge not to shop on Sundays. An organization called "Respect Sunday, Inc." planned the pledging.

Citizens are asked to sign a statement that: "Our family believes in our day together. That's why we are glad to join Respect Sunday, and keep it for the family."

Protestant and Roman Catholic leaders, along with spokesmen of civic and labor groups, launched "Respect Sunday." They use newspaper advertisements and supply window stickers for business places which co-operate.

In Colorado a campaign to head off Sunday selling began when a chain store started seven-days-a-week business. This "puts pressure on other retail outlets to open on Sundays," pointed out the Rev. Harvey W. Hollis of the Council of Churches. He said there is a trend toward Sunday opening in furniture, hardware, and discount stores in Denver.

New York law upheld

In New York City, Jewish groups had strongly advocated a change in state law to permit Jewish merchants to operate on Sunday if they closed their businesses on Saturday. New York's City Council approved the change by a 14-7 vote, strictly

along religious lines. Eleven Jewish and three Protestant councilmen voted for it, seven Roman Catholics opposed it. In the state legislature the change would have required a two-thirds affirmative vote.

State legislators, compelled to vote on the measure, buried it so deeply that observers felt it would not come up again for several years. Only 61 favored the measure, while 85 opposed it.

Hymnal is sell-out

All 635,000 copies of the first edition of the new *Lutheran Service Book and Hymnal* will soon be in the pew racks of Lutheran churches throughout America. Publishing houses of the eight National Lutheran Council churches which co-operated in production and distribution of the 1,024-page book said that advance orders will exhaust the entire supply of the new book.

Shipments of larger orders are being made directly from the press at Cambridge, Massachusetts, the publishers said. About 50,000 copies are being bound and shipped each week, with all advance orders scheduled to be filled by June. Meetings to acquaint pastors, organists and choir directors with the contents of the book are being held in various areas throughout the country under the direction of the Promotion Committee which is headed by Dr. Edgar Brown, director of the ULC Department of Worship.

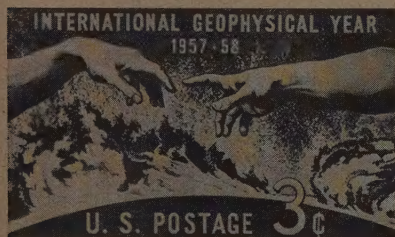
A second edition will go on press about May 1.

St. Christopher and the rocket

Middle Ages superstition and modern scientific knowledge reached an unhappy union when technicians included a St. Christopher Medal in the Navy's recently launched satellite Vanguard, some churchmen commented.

Plagued by continued failures to get the rocket off the ground, a group of engineers arranged to add the medal to the rocket's equipment prior to its successful launching. On the official form the reason for the equipment change was noted as, "Addition of divine guidance." St. Christopher is regarded by Roman Catholics as the special guardian of travelers.

The "blatantly superstitious" action was a "caricature of the Christian faith," said Dr. Charles Kean in Washington's Epiphany Episcopal Church. Dr. John P. Hagen, chief of the Navy's missile program, replied that inclusion of the medal was "strictly unofficial."



NEW U.S. STAMP
The Hand of God

Michelangelo on U.S. stamp

A detail from an art masterpiece which adorns the ceiling of the Vatican's Sistine Chapel will appear on a U.S. three-cent stamp (see photo) to be issued May 31. The portion, which shows the hand of God about to touch life into Adam's body, is from "The Creation of Adam," painted by Michelangelo Buonarrotti as a fresco early in the 16th century.

The stamp will be issued in connection with observance of the International Geophysical Year. Background for the Michelangelo fragment will be the disc of the sun, with solar flares.

While many nations have issued spe-

cial stamps for the IGY, the forthcoming American stamp will be the first to depict a religious motif or to indicate the role of God as creator of the universe. It will also mark the first time that one of the Vatican's art treasures has been portrayed on a U.S. stamp.

Heavy travel to Moscow

To "strengthen friendly relations" between churches of the West and churches of Russia, two trips to Moscow were scheduled this month. Five German Protestants left home on March 25 for three weeks in Russia. Among them were Prof. Edmund Schlink, top-ranking theologian of Heidelberg University, and Dr. Adolf Wischmann, head of the foreign office of the Evangelical Church in Germany.

From the U.S. the presidents of two Baptist groups are going to Moscow this month. Brooks Hays, a U.S. Congressman and president of the Southern Baptist Convention, and Dr. Clarence W. Cranford, president of the American Baptist Convention, will visit Russian Baptist churches. Russians plan to attend a Baptist gathering in Canada in June.

Visitors are called Red agents

Churchmen who come to America from Iron Curtain countries, said Senator James O. Eastland, "actually are Red agents especially trained to misuse the churches while hiding under clerical garb."

The Eastland accusation was in a report of the Senate internal security subcommittee on a hearing held last summer. The committee listened to pastors who are refugees from Red countries and who were brought to the U.S. by Dr. Carl McIntire. Among them was an Estonian Lutheran pastor from Stockholm, the Rev. Konrad Veem, who broke his asso-

ciation with Dr. McIntire while in the United States.

Dr. McIntire and his refugee witnesses held meetings in Minneapolis during the Lutheran World Federation assembly last summer. McIntire accused the Lutheran delegation from Hungary, including Bishop Ordass, of being propagandists for communism.

Delegations of church leaders from Iron Curtain countries, said Senator Eastland, are "invariably under strict control of Communist secret police."

Free travel urged

Quakers were disturbed by increased restrictions on the freedom of American citizens to travel abroad. The American Friends Service Committee called it "an infringement of the fundamental rights of all citizens."

"A political test has been added to the passport application form," the committee's board said. "Both the restrictions and the exceptions reflect the position of the state department that travel is a privilege and not a right."

Such restrictions make some citizens "timid" about expressing "unorthodox ideas," the board said. "We are fearful for the vitality of both our religious faith and our free society if this kind of self-censorship is allowed to grow in our country." Free travel helps break down national barriers and builds human understanding, it added.

German synod to meet

The annual synod of the Evangelical Church in Germany (EKID) will be held late this month in West Berlin, the EKID's Council decided. Postponement of the meeting had been urged by some church leaders because of increasing tension over the issue of atomic weapons for West Germany. Soviet Zone papers

had stepped up criticism of church leaders, including Bishop Otto Dibelius of Berlin who is head of the EKID Council, because of their alleged "reactionary" support of "atomic war preparations against the Socialist countries."

Groups within the church which had taken a rigid anti-Nazi stand in Hitler's era were demanding that the church issue an uncompromising condemnation of atomic armament. Among the leaders of this faction was Dr. Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, who said that if West Germany equips its army with atomic weapons the church must withdraw its chaplains and declare the action "sinful and opposed to God's will."

Welfare activity reported

The eight Lutheran bodies that make up the National Lutheran Council support 388 agencies for health and welfare work, the NLC's Division of Welfare reported at its Chicago meeting last month. Combined budgets in 1957 amounted to more than \$60 million.

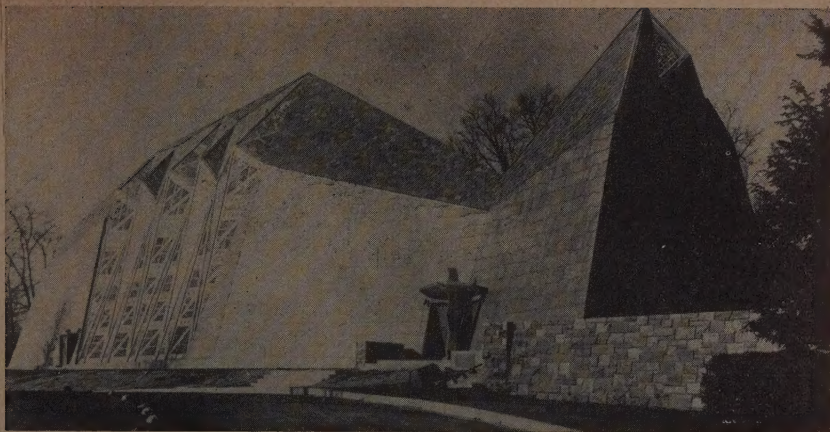
The report disclosed that the agencies aided 285,000 hospital patients, 14,000 aged persons, 10,000 children and 1,600 unwed mothers last year.

The Rev. Luthard Gjerde of Minneapolis was elected chairman of the division. Dr. Harold Haas, executive secretary of the ULC Board of Social Missions, was named vice chairman.

No religion in Arab constitution

"Islam is the religion of the State," it was declared in Egypt's constitutions in recent years. Other religions were tolerated, but had second-class standing.

The constitution of Syria did not establish a state religion, but required that "the religion of the President of the Republic should be Islam."



CHURCH BUILT IN SHAPE OF FISH

20,000 tiny colored glass windows adorn 234-foot long First Presbyterian Church, Stamford, Connecticut, built in shape of old Christian symbol at cost of \$1.5 million

The two countries, now merging as the United Arab Republic, are leaving all reference to religion out of their proposed constitution. Christians in Syria are 16 per cent of the population, and have political and economic influence. Leaders in the movement for merger of the Arab states hope to bring in Lebanon, of whose population more than half are Christian. Omitting reference to the Moslem faith in the new constitution is calculated to appeal to Middle Eastern Christians.

Appointments announced

Lutheran and inter-Lutheran agencies have reported many new appointments.

To direct its newly formed Department of Press, Radio and Television the Augustana Lutheran Church has named Bruce Sifford, former news photographer and public relations expert. Succeeding him as head of the audio-visual service of the Augustana Church will be his son, Roger B. Sifford.

The inter-Lutheran Foundation for Reformation Research has named as its first

full-time director Dr. Ernest G. Schwiebert, Missouri Synod pastor, who for the past eight years has been historian for the Air Research and Development Command of the U.S. Air Force.

Going to Geneva as English news editor for the Lutheran World Federation's Department of Information will be the Rev. William A. Dudde, United Lutheran pastor, who has for the past four years been teaching journalism at Hislop College in India.

Assistant director for the ULC's PRT department will be Richard K. Brunner of Reading, Pa., a radio script writer and news director.

And so forth

Home mission objective of the Evangelical Lutheran Church in 1958 will be to establish 23 new congregations, Dr. Philip Dybvig, ELC mission director, announced. A fund of \$4.7 million will be required to carry out the program. ELC policy is to provide a chapel for each new congregation.

Washington

SUMMIT CONFERENCE

IF A GANGSTER blackjacks his way to great wealth, he has a tendency to want people to forget his past and respect him as a solid citizen. On the side he may still be receiving income from his rackets, but doesn't want people to be so impolite as to mention them.

The Russians have built a big empire since World War II, and hold it by armed strength. They promised in a treaty with the U.S. in 1947 to withdraw their army from Hungary, and didn't. They undermined the four-power pact for postwar government of Germany.

And having built an empire, and increased their military strength, the Russians want the world to forget the route by which they arrived. Mr. Khrushchev would like very much to come to Washington, receive a 21-gun salute, and swap stories with President Eisenhower. That would demonstrate to the world that the past is forgiven. He is urging the U.S. to agree to a "summit conference" soon, preferably in America.

U.S. SECRETARY DULLES, an old man now, remembers much. Young men sometimes make fresh beginnings by forgetting much. But Mr. Dulles has no reason to hope the Russians have any intention of making promises they will keep.

Every angle of the disarmament prospects was explored last summer in the long London conference, and nothing came of it. The Russians ask that testing of H-bombs be ended, but refuse to permit international inspection of whether they have actually stopped testing.

Mr. Dulles doesn't think anything would result from an Eisenhower-Khrush-

chev conversation unless talks first take place at a lower diplomatic level regarding what the Russians are willing to talk about at a summit conference. If it's only more of the old talk, there isn't much point in talking.

Western European governments which are in alliance with the U.S.—frightened by growing Russian strength—are critical of U.S. reluctance to hurry up plans for a conference. Their eagerness for a meeting with Khrushchev may pressure the U.S. into reluctant action.

Politicians, with eyes on the U.S. Congressional elections in November, think a summit conference in early autumn could benefit Republican candidates. The meeting might show President Eisenhower at his best, going the limit in working for world peace. If the meeting were held soon, and nothing came of it, the Democratic candidates would benefit.

RUSSIANS HAVE recently sent the U.S. notes totaling 25,000 words in arguing in favor of a summit conference. They want it this spring. Even if talks gain them no result, Russians can use them as good propaganda material in convincing the neutral nations of Asia that they are the true friends of peace.

They would especially like the talks to be held in the U.S. That would give the peoples of their East European satellite states the impression that the U.S. has dropped opposition to the way Russian puppet governments were created.

When everybody wants peace, Mr. Dulles has been forced to take a lonely stand in hesitating on a conference on peace. He was not enthusiastic about the 1955 summit conference in Geneva. His pessimism was confirmed by the failure there. He seems still less enthusiastic about a 1958 meeting, and seems to have most of the facts on his side. —G. E. R.

Good News Runs Across the World



SOMETHING HAPPENED ON THE FIRST EASTER
WHICH BELIEVERS ARE EAGER TO REPORT TO
THOSE WHO HAVEN'T HEARD THE NEWS

HISTORY REPORTS that Jesus Christ "suffered under Pontius Pilate, was crucified, died, and was buried." Jesus himself said, "It is finished!"

The priests' and politicians agreed with him. His record was closed! He was but a not-so-vital statistic. Renan ends his book, *The Life of Jesus*, with a picture of a dead Jesus on the cross, under it the terse word, "the End!" Jesus was through!

But twenty centuries have passed since that first Good Friday. Today in places all over the world—small towns, big

cities—there are many buildings called "churches," filled every Sunday with people called "Christians" who worship this Jesus.

And on a day called Easter this Christian Church on earth lifts its heart and voice in a mighty song of victory and life, "HE AROSE! HE AROSE! HALLELUJAH! CHRIST AROSE!" — Obviously *something must have happened.*

By JOHN MILLER

Pastor of Faith Church, Hamilton, Ontario

WE GO BACK AGAIN in time to Jerusalem, to the first day of the week, the third day after the crucifixion of this Jesus, to the outskirts of the city, to a tomb, at the rising of the sun. There's quiet in the air. A hush of great expectations! For the Spirit of God is moving in this silence. And *then* it happened! "UP FROM THE GRAVE HE AROSE!"

Talk about NEWS! This *was* something new! This had never happened before. This was the day when eternity broke into time. This was the blazing dawn in which God took the lid off life and let eternal life spill over the world in all its golden glory. This was the way God "brought life and immortality to light." God hurled a flood of new life into all of living. This he did in Jesus Christ our risen, living Lord!

This is how it happened. Some women were on the way to the tomb of Jesus. They were anxious about the problem of how to roll the heavy stone away from the tomb of Jesus so that they could complete the embalming of his body. Their problem vanished when they saw that the stone was already rolled away. A young man in white matter-of-factly voiced their unspoken surprise, "You are looking for Jesus of Nazareth—who was crucified? He is not here."

THEN FOLLOWED three simple words, "He is risen." Three words which had never been used in this way since the beginning of time. Three words of God!

Their impact hit the startled women like the shock-wave of a hydrogen bomb. The angel, accustomed to such momentous things in his world, understandingly tones down the force of these words to bring the stunned women back to their senses. He says, "Look! Here's the place where he was laid. But he's not here. He is risen."

The force of these three little words carried the women away from the tomb as if swept by a giant hand. "They fled trembling with excitement." And even more. They were shocked into silence! The truth still had not got through to them. Their world, their hearts, their understanding, their faith were too cramped to grasp this fact which mushroomed through heaven and earth.

Only gradually did the truth hit them squarely with shattering surprise. Jesus is alive!

And then the presence of the risen living Jesus moves through this first Easter day with tremendous convincingness. "He showed himself alive." The first Easter is filled with the sound of hurrying men and women and of rushing running feet. Good news doesn't walk. It runs!

JOHN AND PETER with hair flying, cloaks flapping in the wind, lungs struggling for breath, and with hands on hearts nearly bursting with tremendous hope, run to the tomb. One look and they stumble away, and from hot hearts pour out the exulting news of a living Lord!

The angel encouraged this haste! He said, "Go! Tell!" The sound of running feet continues throughout the Gospels, the Acts, the Epistles. The living Lord propelled the disciples into action! This news of the living Lord leaped at the world! It hurled long lines of men and women out to the farthest limits of the globe through two thousand years.

These messengers allowed themselves to be stoned, hunted, tormented, eaten by lions, tortured, crucified, burned, and jailed until this very day. And the shock-waves of this message now seem to be reaching the shores even of other worlds than ours.

This living Lord explains the exist-

ence of the church. He explains Sunday. He explains Easter. The church is not built around a memory. Around a presence! It is built around the living Lord! The church lives because he is its life.

AND YET some people can listen to this news and forget it. Perhaps they haven't really heard it yet. Even the whisper and the hope haven't come to them.

We sing "I know that my Redeemer lives" and then proceed to live as if the song were "Say it isn't so." We are full of worrying and fretting, full of fears and anxiety and problems. We have no gospel, no good news. We've entombed Jesus in our own home-made tombs.

We deny the resurrection! We deny

our living Lord! This denial is much worse than Peter's! It scars human life. We live as if Jesus were dead!

BUT CHRIST WILL break out of the tombs we make for him. You can't hold back the dawn! The resurrection is not only God's miracle in Christ, but also Christ's miracle in us. This fact will stop us in our tracks—until its great wonder dawns on us. Then something will happen to us too! "The new man will daily come forth and rise to live in the presence of God, in righteousness and purity forever." Christ's convincing presence moves across the world. He brings life to whom-ever and whatever He touches! "Christ is risen!" "He is risen indeed!"



Easter Is Everywhere

Even in a Minnesota chicken house, although for a while it didn't seem that way to a woman gathering eggs

By RUTH LERDAL CUMMINGS

DISGUSTED AND a little bitter with the realities of life I went about my morning work. Why was Easter so drab and colorless this year? One reason perhaps was that my husband, Gordon, and I were unable to attend Easter services. We had no car and we were miles from church on our poultry farm.

In my old blue jeans, T shirt and jacket

I went to the basement, picked up two egg baskets and headed for No. 6, the largest laying house on the farm. Easter morning, and I thought of the church bells ringing over the nation, women wearing their spring bonnets and new suits. And here I was gathering eggs in a chicken house. What a contrast to other Easters I had known.

One Holy Week I had taken communion in the Church of the Reformation in Washington. On Easter afternoon we girls had walked under the cherry blossoms near the Tidal Basin. One Easter Sunday in my cap and gown I had marched with the graduating class at our state university, and it was on an Easter morning when I had received my engagement ring.

TEN, ELEVEN, twelve, thirteen, we always counted our eggs, every egg, every day. I reached fifty and for a moment I took the time to look about me. It was a large house 40 x 100, insulated by shavings and lighted by long windows along the south.

I stood looking down at the long house of white-feathered birds with red combs. Then suddenly I saw the sun. Perhaps it was always there. "What if this were a great church?" I thought. The idea grew into a magnificent mirage. The minister would stand way up there to the front.

Somberly his prayer reached me.

Then the congregation repeated the Apostles' Creed just as I had voiced it many times in church. The choir was singing now, with the sun shining over their books. From somewhere I heard once more Handel's "Hallelujah Chorus"—"And he shall reign forever and ever, King of kings and Lord of lords." This was the Day of Resurrection.

WHAT DID it matter where I was? The sun made beautiful the day and from the pulpit I heard again the words, "Why seek ye the living among the dead? He is not here but is risen."

For a long while I thought on this. Slowly I put my hand back into the nest and started counting once more. If I hurried, Gordon and I could hear the eleven o'clock service from Central Lutheran over the radio. My despair and bitterness were gone. The hope, the glory, and the beauty that is Easter's would always be.

THE VOYAGE

THERE WAS the usual exciting scene at the pier as the big ocean liner cast off for its voyage across the sea. Passengers hurried aboard before the gangplank was pulled up. The crowd on the pier waved goodbye to those aboard.

Then the ropes were untied. The deep tones of the ship's whistle sounded. The vessel moved slowly out on the bay to begin its long journey. Handkerchiefs waved on the pier as the crowds watched the ship recede in the distance. At last the ship was out of sight.

But as the crowd dispersed no one said, "That's the end. There's nothing ahead for those travelers." Everyone knew that at a distant port preparations were being made for the happy hour when that ship docked, having reached its destination. Though farewells had been sorrowful on this side, the reunions would be joyous over there.

Since the time of our Lord's resurrection men have learned that death is like an ocean voyage. It's not the end. It may carry friends out of sight, but it leads to a destination where a joyful experience is waiting.

A. P. S.

THE GIFT OF ETERNAL LIFE

Can we explain it? Are there any words in our language to convey a meaning outside the borderlines of our knowledge?

mean? What is "eternal life"? Does modern thought and speech offer any words or phrases that might make the matter clear?

Our Easter worshiper's questions deserve an answer as clear as words can give. Upon the rightness of that answer rests the entire claim of Christianity as it asserts itself to be the one, true, saving religion for mankind. Our Easter worshiper, with his questions, is not to be brushed aside or scolded. With his questioning, he represents many of us.

WHEN THE PREACHER declares the great gift of Easter to be that of eternal life, he is affirming in no uncertain terms the reality of life beyond the grave.

Jesus Christ, crucified, suffered death. But death for him was not the end. In a manner too marvelous for human minds, he who died was restored to life and continued to live. Death was but a change.

His broken body was renewed, endued with a power and strength not previously shown. And yet, with all that was so different, he was still the same Jesus the disciples had known before, the same Friend, the same Saviour. His was a life that the grave could not hold and which death could not destroy.



"Why are you weeping?"

"The great gift of Easter is the gift of eternal life!"

With eloquence the preacher proclaims this message on Easter. In the hymns and prayers of the day, this same strong assertion is made.

Our Easter worshiper—Mr. Average Man—listens attentively. Emotions not easily explained fill his heart.

Finally the service ends and he is homeward bound. He reflects on all he has heard. He begins to ask himself questions, not skeptically, complainingly, but wistfully, expectantly.

The simple fact is that he wants his Easter faith to be true and real, something more than mere words, more than a passing emotional experience, even more than a doctrine taught by the church, something that he can grasp and use in the days ahead.

"THE GREAT GIFT of Easter is the gift of eternal life!" What does the preacher

That which was true with him, in much the same way, is true with those who have identified themselves with him in faith and loving service. Life, for the Christian believer, is not a dead-end street with a stop sign called death blocking the way.

Death may come as a rude interruption to our human plans and it may bring pain and grief. But life, for God's children, is a continuing, on-going process. Change is involved, a restoration so wonderful that words cannot define or describe it.

But the simple, yet astounding fact is that life goes on—life on a higher level, life that perpetuates and glorifies the personality of the individual even as the resurrection on Easter did the life of our Lord.

PAUL'S STRONG testimony in I Corinthians 15 is not easy to rephrase in modern terms and thought-patterns. But the basic fact which Paul affirms is clear. As Christ was raised, so the believer shall be raised. Change will come to all, even the change called death. That which is corruptible will decay and fall away. But God's power which created this human body will restore and renew life within it and make it into a body incorruptible. Life will go on—on a higher, heavenly level—life with him, our living Lord.

This is the faith of Easter, the preacher's great affirmation as he leads his people in worship on this high day. Many questions are left unanswered in the simple declaration of it all. But let our thoughtful Easter worshiper, Mr. Average Man, ponder the basic truth here offered and the reasons for it. He will find many of his most anxious questions concerning the mystery of life and death already answered and that the expression

"eternal life," as Easter uses it, is already an open gateway to a hope and a happiness not to be found elsewhere in the wide world.

WHEN THE PREACHER speaks on Easter of "eternal life," his emphasis is on the quality of that "life" as well as upon its quantity, upon its content as well as its extent, upon its depth as well as its length.

The word "eternal" is difficult to handle. Ordinarily it means timeless, without beginning or ending. Our minds find themselves too small to grasp such a concept.

A careful reading of the New Testament will reveal some further meanings attached to this word. In the Greek original the word for "eternal" is *aionios*, which may mean "pertaining to the *aeon* or the age."

It is the Messianic age, the age in which Christ will reign, the age for which he told us to pray when he said in the Lord's Prayer: "Our Father . . . thy kingdom come, thy will be done."

The life of the age, the life that lasts, is the Christian life, the life that he, our Lord, lived and which he now imparts to us when we believe his Word and walk his way. This life shall not pass away. This is eternal life.

THE ANCIENT Greeks did not have the miracle of Easter to guide them. But their keen minds were already reaching out for its truth when they taught that "the excellent becomes the permanent," while evil tends both to destroy and to be destroyed.

There is that which is implanted deep within the soul of man that makes this Christian doctrine not simply reasonable and commendable, but necessary and compelling. The goodness of Christ—how inconceivable to think that it should

have gone down to final defeat. On the other hand, how very right and reasonable to expect, to believe and now actually to find, that goodness really lives, that it lives in him, that it lives in his followers, that it always will live.

The thing that happened on Easter was right, the thing that ought to have happened in a world ruled by a righteous God. It is the utter rightness of it that commends itself to the honest mind and which delivers faith from being merely wishful thinking and makes it strong and certain. In short, let Mr. Average Man make his life Christlike—let Christlikeness be its quality, its content, its depth—and all the related and mysterious questions of quantity, extent, and length will have answered themselves.

THERE IS ONE more thing about the preacher's Easter message. When we live the Christlike life we already share in and have a foretaste of "eternal life."

For the disciples it was some time before the full import of their Lord's resurrection dawned upon them. Their world for a while was still fear-ridden and death-haunted. The memory of Calvary's agony and the cruelty that caused it was still frightening, even paralyzing.

But soon the truth became clear. He was not dead but alive. He was with them, sometimes seen, sometimes unseen

—but with them. His power was in them, his life, his joy. They knew it, and they were changed. Their fear was gone. Life still offered its problems—but they were now sharing in a life that neither sin nor death could end or destroy.

THE EXPERIENCES of the disciples continue to offer hope to all who ponder life's present meaning and its future possibilities. "He who believes in the Son has life."

Let the eager questioner appraise once more the life of him whom Easter honors. Let him compare it with the holiest and best our world knows. Let him observe what it has done and continues to do in the lives of men. Let him dare to hope that an experience that has made heroes of cowards and saints of sinners can do something of the same with him.

Once again this miracle will repeat itself. Out of the honest venture of faith will be born the conviction of great certainty, such as believers have spoken in the Apostles' Creed when they say: "I believe in the forgiveness of sins, the resurrection of the body and the life everlasting."

Death is real, but it is not final. Christ has risen from the grave and opened the gates of paradise to all believers. Easter is here. And the great gift of Easter is the gift of eternal life.

How IS RECOGNITION of God's absolute worth to be expressed? It is expressed essentially in the same way in which worth in general is expressed—through an offering. The man who "worships" his wife expresses his sense of her worth when he gives a hand with the household chores and buys her flowers. These two things—his service and his gift—constitute an offering that he makes to his wife as an acknowledgment of her worth. The infinite, absolute worth which we ascribe to God is expressed in essentially the same way through an offering which we bring to Him. "Give unto the Lord the glory due unto his name," says the psalmist; and he completes the couplet by adding, "bring an offering, and come into his courts."—RAYMOND ABBA in *Principles of Christian Worship* (Oxford University Press)

We Have a City-Church Expert

By LUCILLE E. HEIN

Rapidly changing conditions in big cities require study and prompt action by the churches, says Walter Kloetzli

WHAT CAN a city church do when it finds itself in a drastically changing neighborhood? "The answer is that the church probably needs to change as drastically as the neighborhood. Churches are like people. They keep young by being flexible in mind and body."

This was the answer of the Rev. Walter Kloetzli, secretary of the department of urban church planning of the National Lutheran Council.

Pastor Kloetzli is an authority on the subject. He writes and speaks about it. He belongs to the American Institute of Planners, the American Society of Planning Officials, the American Sociological Society, the National Association of Housing and Development Officials.

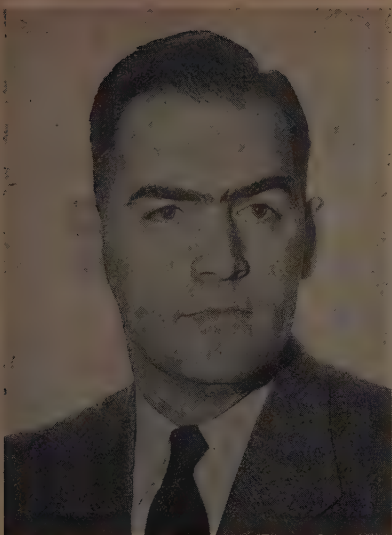
THE UNITED LUTHERAN CHURCH is alert to problems of the downtown church. The 1956 ULCA convention directed the Board of American Missions to give special attention to the situation. A department of the urban church has been created.

"We hope to acquaint pastors with the acute problems created by urban development and changing neighborhoods," says Pastor Kloetzli. "Some pastors are conscious of these problems, but close their eyes to them. Some are conscious of them and are trying to solve them. The emphasis of all big-city pastors must be on strategy to meet the trends in metropolitan areas.

"Pastors must see that there are no



CONGREGATIONAL SELF-STUDY IS THE FIRST STEP
Charts and statistics must be discussed



WALTER KLOETZLI, JR.

Secretary of Urban Church Planning

slow-moving patterns of existence any longer. It may have taken a church fifty years to get where it is today, but the future is upon it overnight. A city parish can change in less than a year and become something with which the pastor cannot cope because he has not been alert to the changes."

PASTOR KLOETZLI, a tall man, in his late thirties, has a gentle smile, slow and thoughtful speech. His dark hair and eyes were set off by a light gray suit and a red tie. He smoked a pipe but let it go out frequently, so absorbed was he in talking about his work.

He studied engineering at Johns Hopkins University, worked for Bell Telephone Company, trained as a B-25 pilot. "I spent the war in Georgia as a flight instructor for French cadets. Maybe it was my war experience that sent me into the ministry. After my discharge I took my family to Gettysburg and graduated

from the seminary in 1950. My first and only parish was in Paramus, New Jersey, where I was a mission developer for the ULCA Board of American Missions. In 1954 I came into this position with the National Lutheran Council.

"Last year I was out of the office 80 per cent of the time. I miss my family, but they know that I enjoy my work and have responsibilities to it. It has excitement, inspiration, stimulation. I've found that my engineering and pastoral backgrounds mesh wonderfully well with this job of church planning."

WHAT DOES Pastor Kloetzli do as secretary of the department of urban church planning? He leaned back, spoke carefully. "It's partly an information-giving job. Our department (my assistant, the Rev. John Hoy Wagner, and myself) are responsible for informing mission executives and mission boards of the churches of the National Lutheran Council about urban trends.

"We are in contact with city planners, with social scientists, with people who are in charge of federal, state, and local development and housing. We advise urban congregations which are trying to meet new community needs. We help the church bodies develop a strategy for urban areas.

"We act as consultants in setting up long-range programs of aid to the urban church. Such programs have many aspects . . . financing, staff, physical facilities, publicity, programming.

"I'm here to agitate people, stir them, especially those placid people who don't worry about what's happening to the city church, or the easily discouraged ones who think the church would do better if it moved to the suburbs. I ask them: who serves those millions who remain in the central city?"

"THE CHIEF PART of my work is directing church self-studies in communities. By January, 1958, 400 congregations had done such studies. By next January there will be another 400. Self-study focuses the attention of a community of urban churches on their common concerns. It assists the churches to see the needs of the community and what the churches are and can be doing to meet these needs."

In the self-study program the department of urban church planning sets up two-day institutes to train local leaders. A study covers about 12 churches at a time. Then twelve more churches in the same city will start a study in their area—until an entire city is covered. Speakers during the study program represent the city planning commission, housing commission, zoning department, welfare department, all people who are well-informed about the city's needs.

The congregations study city statistics, make maps and charts showing the total population distribution and their own membership distribution. A city church may find that less than half its members of ten years ago are still active in the church. Thus the congregation becomes aware of the effect of mobility of population and sees that it is no longer serving its urban area.

"WHEN EACH CHURCH in the self-study has worked out an analysis of its own neighborhood, a composite study is made from the maps and charts of the ten or twelve churches participating. The churches see where their strength and weakness lie.

"Are they serving the people who now make up the community? Or are they perpetuating a dying church whose members have moved away? Are they thinking in terms of the original residents who

had maids, or in the terms of the new residents who need welfare aid?

"Are they programming for families, when now their church is in a business and small-apartment area where most of the residents are single men and women? Do they still think that a big Sunday school is the mark of a successful church? Maybe this urban area has few children and instead should be serving the rootless or the aged or the new citizens.

"This comparison and synthesis and evaluation lead to a new attitude toward change. In many cases, an alert pastor has already seen the need. His parish has taken on a new economic, racial, national, or religious character. A self-study emphasizes his opinions and also gives them substance in the eyes of his congregation. The change might come so fast that it leaves a congregation gasping. It might come like a slow leak in a tire."

WHEN A COMMUNITY'S self-study is done, the department of urban church planning makes a study of the study. There is an effort to find specific ways in which the churches can act. Perhaps there is need for closer relationship with Lutheran welfare agencies. It may mean a closer relationship with other local churches in a youth-counseling program in a neighborhood that has a record of juvenile misdeeds.

"It is important," said Pastor Kloetzli, "that a church should not stop with the self-study. It needs to carry it on to uncover people's needs and make adjustments in its program. As intelligent and alert pastors and lay leaders become convinced of needs, under the guidance of the Holy Spirit they will find ways to answer."

SELF STUDY is basic to planning for churches today. Pastor Kloetzli pointed out that government, business, and indus-

try find it necessary to survey their programs and services constantly to see if they are meeting people's needs. Churches need this same approach to their programs.

"One such scientific study was published recently by the National Council of Churches. A county-by-county population distribution analysis indicates where church population is less than 40 to 50 per cent of the total population. These are areas of concern, where churches must take special responsibility.

"Professional city planners are becoming increasingly aware of the church in the community and what it can do for the people.

"I believe that this trend toward city planners and churches working together is one sign of the upswing of the urban church. If churches do not take some initiative in co-operating with city planners, the planners may take things entirely into their own hands and solve our problems in a way that may not be agreeable."

PASTOR KLOETZLI believes that the tide has turned for Protestant churches in urban areas. "Fewer churches are moving to the suburbs, and thus casting off responsibility to people in the inner city. There seems to be a new Christian determination to remain to serve the downtown area. This means a drastic change for some churches in terms of membership and financial backing. That is where the total church body must stand behind them.

"There is a recent trend, too, toward setting up new missions in the inner city. Almost 40 per cent of the people in a city like New York claim no church connection, according to a recent study by the National Council of Churches. The opportunity for Protestant churches is there. "Revitalizing a church is a big task.

Almost bigger than establishing a new mission. Stereotypes and attitudes are entrenched, and it is only the alert and flexible pastor and congregation who can do the job. It means coping with limited funds and limited manpower. It means courageous thinking about the potential of the church. Is this church really needed here? Would it be better to combine with another to do a better job?

"It's not a disgrace for a church to die in the Lord's service, provided death is not due to a paralyzing withdrawal from the community. In most cases, however, the church can find a vigorous life if it can accept a new role and responsibility in the community.

"It is imperative that our churches recognize their responsibility to their communities. A congregation that chooses to ignore social changes can quickly be isolated from its neighborhood.

"I believe we Lutherans must be convinced that we need to plan closely with other Christian groups. There needs to be much more consultation and co-operation. There is a tremendous number of unchurched people in urban areas—and it will take the combined efforts of all denominations to reach them.

"EVERY YEAR more people move away from the urban centers. This move out is balanced by the move in. People leave the rural areas for the cities and people move to our cities from outside continental United States.

"What we need is more opportunity for city pastors and congregations to come together—to share and bear one another's burdens. Then a church does not feel so isolated. Sharing the problem or the burden is half the solution. The first and the last question for every urban church is: whom should we be serving? In the church's answer lies its salvation."

FIVE MAKE A FAMILY:

WHY?



HOW SWIFTLY the things we look forward to come and go! Christmas, Easter, birthdays, vacation times. We plan for them. We count the days as they approach. Then, presto! They are gone in a flash.

The children went back to school this morning in the usual flurry and excitement. Last night the phone was ringing every few minutes. Calls for Karen. Calls for Pete. Yes, even calls for Susie! Apparently it was as complicated to plan when and how and with whom to go to school as it would be to plan a trip to Little America.

DAN WAS in high spirits and kept my sense of humor from vanishing in the face of the constant hubbub.

"Modern children use modern conveniences," he chuckled. "The telephone is an extension of their personalities. Your best friend didn't live half-way across town so you didn't need to call her. And even if you had wanted to, your ring on that old-fashioned phone would have roused all the people on the party line to listen in."

"Old-fashioned phone, indeed! Speak for yourself! How long ago do you think I was born?"

"Now, let me see! Four score and seven years ago—ouch! I need that shin in my business. Want our children turned out in the street?"

We were laughing like a pair of teenagers when Karen called, "Mother! Dad! Can you be a little more quiet please? I can't hear."

SHE SOUNDED so much like an adult talking to thoughtless children that after a moment of stunned silence we started in again. I buried my face in a cushion and handed one to Dan.

Of course, part of our hilarity came with the relief of knowing how things stood about Dan's work. The promotions had been announced and while he didn't get the one he had both hoped and feared to get, he did get one that would give us a little more income without too much additional strain. I think we were both slightly hysterical in our relaxing after the strain.

But that was last night. Today things were as normal as they ever are at our house. After the family had left, the quiet was oppressive. I started on my work, then changed my mind. I grabbed the coffee pot and headed for Mawsons. Chuck and Marilyn left last night. Probably their parents needed some cheering.

I STUCK MY HEAD in the kitchen door calling, "Hi! May I come in and bring my own coffee? I'm trying to kid my conscience into thinking I'm making a call on the sick when really I'm escaping from an empty house."

"If you're calling on the sick," answered Charlie from the living-room, "come on in here. No need to tell Claire there is a lovely lady calling on me."

"Is that so?" Claire bustled down the steps. "The way he's been talking I'd be crazy to leave you two alone a minute!" She beamed approvingly, her expression belying her words. She looks like a new

woman these days. Twenty years younger than during the first days of Charlie's illness and ten years younger than in the anxious days which preceded it.

I got cups from the kitchen and poured the coffee. "I'll take them home and wash them," I promised. "It would be a mean trick to insist on you drinking with me and then leave you with the dishes."

"Quite right," Charlie agreed. "Especially since I'm so much better that Claire's just going to stack all the dishes in the sink till I get around to doing them."

"Why, you—! Anyhow, it's a good idea. Glad you suggested it!"

"Well, I could leave them till the kids get home in June."

"That's a long time to stack dishes," I observed.

BUT CLAIRE answered what I had started to say before I changed my mind. "Seems like a long time till we see them again. But there's no point in sending them away to college if we're going to be bringing them back every weekend. In that case they'd be better off staying at home and commuting to classes in the city."

"Cutting the apron strings is hard on all four of us at times, though," Charlie added. "It was surely wonderful of you and Dan to stand by when I got sick, till Chuck could get here to be with Claire."

"And all the rest of the time," Claire added. "Chuck looked after Marilyn. Marilyn looked after me. And I gather that you folks looked after Chuck when you weren't too busy doing something for the rest of us."

"Here, stop it! You're embarrassing me. Isn't that what friends are for? Especially friends in the same church?"

"Just doing your Christian duty?" Charlie teased.

"No! I mean, yes! Oh, stop mixing me up. Why do I mind your saying it was my Christian duty? For some reason that always makes me think of a prim-mouthed woman holding her nose while she does something she doesn't want to do for someone who doesn't want her to do it. Now, where do you suppose I got that picture?"

"Your mother was scared by an old-fashioned lady bountiful? But if that's not Christian duty, what is your idea of it?"

"No fair asking questions like that so early in the morning, but I'll try. Come to think of it, it's pretty much the way we live all the time—our family and yours. Liking people, helping people, giving a forward push to the things that seem right. Yet an extra joy in it because you think you're doing what Christ approves."

I STARTED to say that you love Christ so much and are so grateful for his death and resurrection that anything you think he wants is pure joy. But before I could get the words out, I realized how much I meant them. A wave of shyness came over me. Even with such close friends I couldn't quite get the words out.

Claire must have felt my clamming up, for she changed the subject. We talked of inconsequentials for a bit. Then I washed up the cups and pleaded work undone.

But as I dusted and vacuumed I kept asking myself why. We often have what we call theological discussions—all very theoretical and biblical. Then why should the fact that I was about to make what amounted to a personal witness scare me so?

I even do that with my children and the children I teach in the church school. So why?



WORSHIP NOTEBOOK

THE NEW SERVICE WILL TAKE TIME

THEY TELL ME that people who work in candy stores can eat all the candy they want. Sounds like fun, doesn't it? I've also been told that after a day of helping yourself, you just can't eat another piece of candy, let alone look at it.

I'm a little afraid that something like that may happen with the new *Service Book and Hymnal*. Most people are so eager to begin using this new volume that the result may be disastrous.

WE RECENTLY had the first of a series of practice sessions with the new book in the Church House chapel. Afterward Dr. Donald Houser, executive secretary of the Board of American Missions, expressed a concern which is being heard in other quarters. He said he was impressed with the music for the service. What he had heard he liked, but he felt that any congregation planning to use the new book is going to have to undergo a thorough program of instruction.

"This music requires careful training," he said. "People won't get this overnight." Of particular concern to him is the enthusiasm of many of the mission pastors who are eager to start using the new books as soon as they get them. Many of these pastors who conduct congregational services in fire houses, town halls, theaters, have put off requesting their quotas of the *Common Service Book* which the board customarily furnishes free of charge to missions.

In some places the people are using the *Parish School Hymnal*, with the intention of turning to the new *Service Book* when it is available. Dr. Houser added that he has had letters from these pastors indicat-

ing their desire to begin using the books on Easter. "With the average mission congregation composed of people who are for the most part unfamiliar with the liturgical worship of our church," he said, "I am afraid that the use of the book without adequate preparation may turn people against it."

MOST OF US don't like to stifle enthusiasm. But it's a wise mother who collects the baskets of Easter candy, and doles out to her eager youngsters only a little bit at a time. I cannot help but agree with Dr. Houser; in introducing the new book, we must make haste slowly.

A letter from a friend who is an active layman in a church in Lancaster, Pennsylvania, shows, I feel, an intelligent approach to the problem:

"I was privileged to attend the Synod Workshop in Harrisburg on the liturgical services. It was a tremendous thrill. There were twelve members of our church there, the pastor, the deaconess, choir director, council members and some choir members.

"After the workshop we met as a committee to decide on what setting to use and also how to introduce it.

"FIRST OF ALL there was a great enthusiasm for the book and we had no trouble in agreeing. We are learning the second setting and Matins first, and expect to follow with the first setting after we have the book. It is our hope to use both settings and probably vary them in different seasons or use one for festival days. We all liked the second setting best, so decided to learn it first.

"This is how we are learning it. The choir has been presenting different portions as anthems. The choir director has been going to all the various organizational meetings, circle meetings, church council, adult Sunday school classes, and young people's classes, Luther League, the past two months for a twenty- to thirty-minute practice session. Following our Wednesday evening Lenten services we had half-hour practice sessions.

"The interest and response has been most gratifying. Those of us who have attended know the Te Deum, Offertory, Sanctus, Gloria Patri, Nunc Dimittis, Gloria in Excelsis, Kyrie and Invitatory.

"When the books arrive and are in the pews we plan to hold a short rehearsal preceding the Service each Sunday for about four to six weeks.

"Needless to say we have been blessed with a choir director of unending energy and devotion, a pastor who teaches us a true and deep appreciation of the liturgy. Also the people have responded to the challenge and opportunity. We really believe that we shall have a truly participating congregation in the worship."

THIS REPORT SEEMS to provide an answer to the problem. There is an enthusiasm. This is quite apparent, but it is an instructed enthusiasm and that is the important thing.

Not every congregation planning to use the new book will wish to select the same musical settings. Some people feel this is bad, that thereby there will be a greater disparity of practice. I'm not too concerned about this, particularly when I recall the first edition of the *Common Service Book* had two settings for the Service, Matins, and Vespers. The years soon produced a standard use and I have no doubt that the same sort of thing will happen with this book.

But freedom to differ is offered by these several settings and the choice properly belongs to the congregation. In the case of the church mentioned above, it appears that the ultimate goal is for the people to learn all of the settings. This is ideal, and if happily accomplished will make worship for them the rich experience it ought to be.

BUT THE important thing is that they are taking their time to learn before they use the new order. This is not exceptional. Reports from many other congregations tell of similar programs. One church in suburban Philadelphia is doing much the same thing. An enthusiastic choir directress is making the rounds of the parish organizations. All of the people have frequent opportunity to find out about the new book, to hear its music, and then to practice.

That's the way it should be. A pastor stopping in the office recently, put it quite simply: "I think most parishes will be doing well if their people will know and use the book by Reformation Sunday."

Does that sound like another long delay? I don't think so. After all we've waited more than fourteen years for this new book and a few more months won't make that much difference if in that time we learn how to use it properly.

HERE IN the Church House, those of us who sit in offices have had our difficulties. At the first meeting, we listened to the recording of the first setting, and then tried to sing the offertory. This isn't the easiest thing to begin with. The music is almost the same as that in the *Common Service*, but the pointing (the way the words are set to the music) is different. This has been done so that in our worship we shall sing the words as we speak them, without any artificial accents

dictated by the time value of the notes.

Here I made a mistake, almost unconsciously I found myself beating time, instead of showing that the music is to flow, and not be, as Henry Horn says in his book, *O Sing Unto the Lord*, like so many slices of bread. We'll have to go over that part again. It will take time, but we'll get it, and when we do, the significance of the words ought to be more apparent to us, and as a result, the music more appealing.

Perhaps it might be a good idea to put the new books on a shelf for a while, or use them only for practice sessions of the choir. This may be hard to do, considering the poor condition of many of the hymnals now slumping in the pew racks. But whatever your congregation does with the hymnals, don't begin to use them for services until all of you, pastor, choirs, and people, know how to use them.

Schedule meetings or, better still, use a part of each of the meetings of the parish organizations. Don't waste precious time to talk about changes when with a paragraph in the bulletin you can give the same information. Use the time for listening and for practice. Take a portion of the liturgy, after you have decided which of the settings you will use, then rehearse it. Don't be alarmed if you make mistakes. Repeat it over and over until you're sure that it's right.

A synodical official told me recently that he recalled the alarm that was sounded when in his congregation the old *Church Book* was first introduced. Later when the switch was made to the *Common Service Book*, the anguish was even greater. He added that he "expects the same thing with the new *Service Book and Hymnal*. But they'll get over it."

"Yes," I added, "and when they do, I think they'll like it."

—EDGAR S. BROWN

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Possessive spirit

QUESTION: Henry and I have been married five years. We have a little girl. Until seven months ago we were located where Henry's work is, twenty miles from my mother. But mother pleaded for us to move here. At my urging, and over Henry's objections, we moved in with mother. But I have been keenly sorry for my mistake, and I feel that I was not fair to my husband.

Now we want to undo the mistake, for mother tries to run all of us. We can hardly get a chance to talk about anything confidentially. She is always on hand to listen and to make comments. Last week we took a long drive just to get a chance to talk to one another without interruption, and we had to sneak away even then. We are having no opportunity to rear Marie as we would like — we just have no life of our own.

We are all in rented quarters here. But Henry offered to help mother buy a little place by making the down payment and helping her to get started. At first she agreed to it, but when it came to signing she refused. Now she won't have anything to do with the proposition. She insists on being with us.

REPLY: You really walked into something, and you'll have to find a way to walk out. Since you are in a rented house it shouldn't be too difficult. You and Henry should decide

upon a definite course of action which will separate you and your family from your mother. When you have settled the matter, tell her in the kindest but most definite manner possible. Then take steps to carry out your part of the change.

At the same time, give your mother all the Christian consideration and help possible toward continuing where she is or toward relocating—but at a good distance from where you plan to live. Here is your chance to undo a mistake and to make a new start. Don't "muff" it.

Your mother needs new activities to use her time, energies, and thought, such as church activities. She needs also to cultivate a set of friends of her own age and type. She can develop a satisfactory life. She can then achieve happiness, and the way will be open for you and your family to live your own lives and to move into larger satisfaction and achievement.

Withdrawal

QUESTION: I have a neighbor who is a puzzle. This young man is eighteen. Sam is a capable boy, for whom his father has cherished great ambitions. All through the grades and high school he spurred him on. Sam won one victory after another, capturing just about everything he went after. His father gloried in all this, praised him, and pushed him to do more. Sam has excellent social qualities and he is well liked.

Now this young man has undergone a decided change. He has gradually given up social life, and hardly goes out with young people at all. He seems depressed and finds little or no pleasure in anything.

He lives at home while attending a local college, and his father, now rather desperate, is still pushing him. Sam says

it all happened when in a social group he showed his lack of acquaintance with American history, and some of the young people poked fun at him. He took the matter very seriously. Similar episodes have taken place since that one. Now he feels that he cannot face young people.

REPLY: This father has been wrong in pressing his son to go out and conquer everyone else. But Sam, having been in the limelight so long, is now feeling that his pre-eminence is fading out, and he'd like to hold on to it, even though he feels he was too hard pressed.

Between his humiliation and his father's urging, he may have concluded that life demands too much, and wishes to disconnect himself from the "rat race" by withdrawing.

Sam ought to go to his pastor, or other reliable adviser, and talk the whole matter over. He needs understanding and assurance from someone whom he trusts and who is friendly. He should be encouraged to declare his independence of his father's prodding, and henceforth work at a speed which is more comfortable for him.

Satisfaction from achievement, in its best sense, issues from self-chosen ways and efforts, not from outside pressure. Sam's father should at the same time be advised to cease the pressure, so that the young man may acquire the degree of autonomy which he deserves to have, and full freedom to chart his own course, with whatever assistance he may solicit from his teachers and the personnel office. Under such a plan he may have a chance to do wider reading, according to his own choice, and to develop on all personality fronts. He can then probably make a new start in social life also.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version.

By LUTHER A. WEIGLE

Plain Talk in the Bible

WHEN JUDAS FELL headlong, his body burst open and "all his bowels gushed out" (Acts 1:18). This is the only New Testament passage which uses the word "bowels" in its literal meaning. In eight other cases it is used by the King James Version in the sense of affection or compassion.

The Greek word which the King James Version translates by "bowels" does not refer to the intestines specifically but to the "inward parts" or internal organs generally. Like the Greek word for "heart," this word was also used for the feelings and affections. It is translated "inward affection" by the King James Version in 2 Corinthians 7:15.

IN THE ENGLISH of 1611 both "bowels" and "heart" had this double reference to physical organs and to the emotions of which these organs were supposed to be the seat. Today only "heart" retains the double reference.

When Paul tells the Philippians that he longs for them "in the bowels of Jesus Christ" (1:8), it means "with the affection of Christ Jesus." In Philippians 2:1 "bowels" means "affection."

In Colossians 3:12 "bowels of mercies" is now translated "compassion"; and "shutteth up his bowels of compassion from him" (1 John 3:17) is "closes his heart against him." The short letter of Paul to Philemon comes alive with the substitution of "heart" for "bowels" in verses 7, 12, and 20.

The Greek verb derived from the noun which KJ translates "bowels" is used twelve times in the New Testament, and is always translated by the King James Version as "have compassion" or "moved with compassion."

THE WORD "bowels" is used 28 times in the King James Version of the Old Testament. It is used literally in Numbers 5:22; 2 Samuel 20:10; 2 Chronicles 21:15, 18, 19; Psalms 22:14; 109:18. It is used for the stomach in Job 20:14 and Ezekiel 3:3; 7:19. It denotes the womb in Genesis 25:23; Psalm 71:6; Isaiah 49:1. It denotes the male organs of procreation in Genesis 15:4; 2 Samuel 7:12; 16:11; 2 Chronicles 32:21; Isaiah 48:19.

In ten cases the word "bowels" is used to denote feelings or emotions. Jeremiah's cry, "My bowels, my bowels!" means "My anguish, my anguish!" (4:19). Job's plaint, "My bowels boiled," means "My heart is in turmoil" (30:27). "My bowels are troubled" (Lamentations 1:20; 2:11) is better translated "my soul is in tumult."

The King James rendering of Song of Solomon 5:4, "my bowels were moved for him," is changed by the American Standard Version to "my heart was moved for him." The Revised Standard Version, relying upon a slightly different Hebrew text, reads "my heart was thrilled within me."

"THE SOUNDING of thy bowels" is a strange expression concerning God (Isaiah 63:15); it means "the yearning of thy heart." This entire verse is recast and more correctly stated in the revised versions. See also Isaiah 16:11.

It is said of Joseph (Genesis 43:30) that "his bowels did yearn upon his brother," which means "his heart yearned for his brother." Similar expressions are found in 1 Kings 3:26; Jeremiah 31:20.

BOOKS

PAUL AND SALVATION

The Epistle to the Romans. By C. K. Barrett. Harper. 294 pages. \$4.

This commentary on Romans by a lecturer in theology at the University of Durham is the second of the new series of Harper's New Testament commentaries. This series brings new comment on the various New Testament books in the light of twentieth-century research; at the same time a fresh translation of the texts is given.

Solid scholarship and research are evident in this book. Barrett has the facility of making smooth and readable the translation of Paul's difficult and jerky Greek. A faint criticism is that at times the author's philological interest overrides his exegetical concern. A result is that in several difficult passages Barrett presents alternate choices of meaning and refuses to suggest what Paul really meant. For example, he is unwilling to say whether the doxology in Romans 9:5 is addressed to Christ or to God the Father.

The basis of Barrett's interpretation of Romans is eschatology. Thus he says, "It is particularly important to recall that Paul's thought, like that of primitive Christianity as a whole, was cast in the eschatological mould, and that he believed himself to be living 'between the times,' in a world which was swiftly passing; the age in which he wrote formed a bridge between the old world and the new."

The result of Barrett's position is that he interprets salvation as a future event and not as a present psychological reality. "Salvation itself lies in the future and means man's eventual safe passage through human trials and divine judgment to eternal bliss." It is fair to say that salvation is more usually interpreted in psychological terms, yet Barrett makes an excellent case for interpreting it eschatologically.

The high point of the book is the comment on Romans 9 to 11. Here the question of election and predestination is explored. The author carefully shows that predestina-

tion, if rightly understood in its biblical context, is the most comforting of doctrines.

While we cannot agree with all Barrett's comments, each comment is thought-provoking and worthy of consideration. The book, unlike many commentaries, is easy to read.

Philadelphia

JOHN D. NEWPHER

ABOUT SOME BIBLE PEOPLE

Relentless Strangers. By Edward W. Warner. Muhlenberg Press. 126 pages. \$2.50.

This book reminds me of what Ruskin said, "No book is worth anything which is not worth much; nor is it serviceable until it has been read and re-read, and loved and loved again." Indeed, the first reading of *Relentless Strangers* will leave the reader unsatisfied. He must read it again and again.

The strangers whom we meet here are characters of Scripture, some little known, others well known. No claim to historical accuracy is made but rather an effort to recreate by imagination the experience of these characters who come to us expressing the innermost currents of their souls. They reach us as they relate their secret thoughts and desires.

From Jeremiah to Philip's meeting with the Ethiopian, on the basis of biblical stories, the author relives the travail and wonder of the inner experiences of these ten men. Here is Joseph as he relates the details of his predicament; John the Baptist asking himself, "What is my bravery for?"; the monologue of the man personally involved with the woman taken in adultery; the dialogue of Pharisees exploring the puzzle and intrigue of Jesus; the vivid dimness of the father of the epileptic as he moves between belief and unbelief; and the emerging faith of the Ethiopian which he confesses when he says, "I am now beginning to be confounded by clarity."

This is a concise and tidy book. The language dashes with freshness. There is no loitering over minor details. Though not always easy reading, it is rewarding. The

reader is brought uniquely into the context of the thoughts of these strangers who relentlessly seek to know and believe.

Chicago

K. BRUNO NEUMANN

EXPLAINING JUDAS

Judas. By Anton and Elly Van Heurn. Muhlenberg Press. 307 pages. \$3.75.

Building on the meager facts of Scripture, the authors present a fictionalized account of Judas' life in an attempt to explain how it could have ended as it did.

From the very first Judas was different from other children of his village, red-haired, large-framed, a brooder and dreamer. While they played, he sought for answers. In young manhood he was one who listened to the preaching of John with understanding. He was one, too, who rankled under the oppression of Rome like many other young Jews. But, unlike the zealots, he saw that freedom must come not through insurrection but through repentance. Thus when he sought out and heard the Nazarene, he knew he had found his Master.

The authors picture Judas as an honest man of consistent good intentions, ignoring John's comment that he was a thief and took from the box. How a devoted disciple could be the instrument of the Master's downfall is given an explanation that is at least novel.

While there are some dramatic scenes told in the detail that gives us understanding of biblical life, the writing is uneven and suffers from a lack of focus. Places and characters do not come to life and the pace is slow until close to the end.

Pekin, Ill.

FRANCES SWARBRICK

SOCIOLOGY OF RELIGION

Religion, Society and the Individual. By I. Milton Yinger. Macmillan. 312 pages. \$5.

Beginning with a definition of religion as "a system of beliefs and practices by means of which a group of people struggles with ultimate problems of human life," I. Milton Yinger, professor at Oberlin College, proceeds to develop an introduction to the sociology of religion. While this volume is evidently designed as a classroom text, it has

appeal for those willing to investigate the religious nature of man in the light of what social scientists have to say.

Chapter headings indicate the scope of the work—"The Relation of Religion to Morals, Science, and Magic," "Religion and Personality," "Religion and Variation among Societies," "Religion and Economics," "Religion and Political Institutions." Against this framework, the author has a field day discussing various phases of religious life in the major religions of the world as they are changed by or change the social order in which they exist.

Trends in such groups as American Judaism and Negroes are explored along with the religious movements among the Indians of the Americas. Those interested in a contemporary critique of the present-day religious situation in the United States will be happy to read Dr. Yinger's discussion of the influence of Billy Graham on the one hand and of Reinhold Niebuhr on the other.

While the author is scholarly and scrupulous in remaining scientifically detached from his subject without offering value judgments on the data he has accumulated, he often slips into technical jargon. A great majority of the citations are from secondary sources which unfortunately gave this reviewer the impression of a sociological anthology rather than a fresh approach to the study of religion from a social standpoint. But there is much of significant value in *Religion, Society and the Individual* for the reader who ferrets it out.

Philadelphia

FRANK W. KLOS, JR.

In the Beginning. The Story of Creation. By Roger Pilkington. St. Martin's Press. 59 pages. \$2.95.

A scientist in a lucid and imaginative manner reconciles the scientific and the biblical accounts of creation. It's a good book for questioning teen-agers.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

GERMANY: Hamburg. Mar. 20.—WHEN in July, 1956, the West German parliament after a long and vigorous debate approved general conscription for military service, there was much discussion of provisions for conscientious objectors. Finally No. 25 of the Military Service Law was accepted: "Everybody who by reason of his conscience opposes any participation in armed conflict between the nations and who therefore refuses military service, has to render civilian service outside the army."

The two main parties, Christian Democrats and Socialists, though having an entirely different outlook on rearmament (with the Socialists refusing to endorse conscription) both expected a large number of CO's. Therefore they provided a "Federal Office for Civilian Substitute Service" under the direction of the ministry of labor. CO's should give 21 months of service, while soldiers are drafted for a year and have to attend nine months of military exercises in successive years.

SPECIAL regulations worked out after this decision elaborated the details of the Military Service Law. Civil commissions have to examine the reasons a CO gives for refusing military service. If he is rejected he has the chance for review of his case, and can even go to the Supreme Court of Administration. It took longer than expected until, one year ago, the first boys from the 1937 age-class were drafted. When the first group of 100,000 were drafted, only 437 had asked for certification as CO's. An even smaller number, 262, was finally accepted. This year the Ministry of Defense doesn't expect more than 300 CO's.

This development was a surprise to

most of us. In Bonn it was revealed that the Office for Civilian Substitute Service should not be established because the number of CO's is so small. What are the reasons for it?

ONE CANNOT SAY that our West German youth is "militaristic" in accepting the draft, but is prepared to bear the consequences of the necessary defense. Another reason is that the boys of 1937 were only seven or eight years old when World War II was over. Therefore they have hardly any memories of the terror of the war.

Since only small numbers of the able-bodied boys have been drafted yet, while there are many volunteers for longer service and because the rebuilding of our army is not yet finished, not too many have had to make their decision. Finally, there are only a few very small sects in Germany which for religious reasons object to military service, as for example the Jehovah's Witnesses.

Political reasons (such as the possibility of fighting against our own brothers in East Germany or in an atomic war) are not recognized by the commissions.

Nevertheless the Committee of the Evangelical Youth in Germany recently worked out a longer statement concerning conscription. It calls the attention of all young men to the question of whether they can approve the use of weapons at all and especially the use of atomic materials. Most ardent opponents of atomic armament, however, are the "fraternal associations" of pastors and laymen within the EKD (Evangelical Church in Germany). They have asked the synod of the EKD (set to meet this month) to declare definitely that "even the preparation for an atomic war is . . . sin against God and the neighbor in which no church and no Christian can participate."

Men for the Ministry Appeal Well Received by Churches

By ALFRED J. BEIL

DES MOINES—"More Men for the Ministry" is one of the church's constant concerns, and the Iowa Synod will deal with the subject again this spring. The church vocations committee will have encouraging news for delegates at the 104th convention, May 19-22 at St. John's, Council Bluffs.

The committee will report 15 applications by students desiring synodical approval for ministerial study. Six of these now appear on the approved list, the qualifications of the other nine are being studied.

Seven other students will attend seminaries and 18 will be attending colleges beginning this fall. Six of these are members of St. Paul's Church, Davenport, which already has 30 workers serving the church full time.

Four students are graduating from seminaries this May. Two of them have accepted calls in the home synod, the others will go to neighboring synods. Five seminary students will be ordained, either at the convention or following it.

Grand View Calls Pastors

"PROPHETS AND POLITICS" is topic for the pastors' institute at Grand View Seminary in Des Moines (April 15-17). Lectures for the mid-April meeting at the American Evangelical Lutheran Church school include Dr. G. Elson Ruff, editor of *THE LUTHERAN*, who will speak on "Christians on Election Day," "Christians Go to Work," and "The Christian on His Day Off," and Dr. Robert Marshall of Chicago Seminary, whose topic is "Jeremiah."

Assistant Pastor Lloyd E. Sheneman of St. John's Church, Des Moines, will discuss the new hymnal and liturgy of the *Service Book*, and Augustana Seminary's Arne Bendtz will speak on Lutheran World Action.



Outline of future synod camp, now a farm
Training ground for tomorrow's leaders

Synod Camp Plans Promoted

AN APPEAL FOR the projected new synod camp on East Lake Okoboji will be made in all synod churches on Rogate Sunday, May 11. Funds are sought to cover purchase of a \$60,000 farm. Buildings will cost an estimated \$200,000.

Einer Juel and the Rev. Arthur Simonsen are co-chairmen of the finance and promotion committee. A brochure will be sent out to every church to acquaint the members with the plan of financing. Each congregation will be asked to contribute at least \$1 per communing member this year, and \$2 per capita in 1959.

A BUDGET of \$191,800 was adopted for 1958 by the Lutheran Welfare Society of Iowa supported by all NLC bodies. Twelve case workers operate in various parts of the state. The Rev. Paul Boe directs a staff of 24.

Synod Organizes Six New Missions in Eleven Weeks

By CLYDE G. STEELE

ANN ARBOR—Thousands of survey calls and thousands of miles driven by mission developers have produced a rich harvest: The Michigan Synod will have organized six new mission congregations in eleven months. Organization has been completed for five, date has been set for the sixth.

Despite sub-zero weather, Grace Church was organized in Albion on Feb. 16, with 72 confirmed members and a total of 116 baptized. Twenty-two infants were baptized on organization day.

The Rev. Everett Bunc, of Immanuel Church, Jackson, and the Rev. Marvin Sielken, of Trinity Church, Hillside, spoke at the congregational dinner in the evening.

Mission Developer Vilis Varsbergs began work on the field in June, 1957. The congregation is purchasing a parsonage and plans to acquire a building site soon.

GLORIA DEI CHURCH was organized Feb. 23 in Tecumseh, with the Rev. Robert T. Bergman as mission developer. On organization day six were received by adult baptism, 13 by confirmation, 21 by profession of faith, and 16 by letter of transfer. An additional 38 children made a total of 94 baptized members.

The congregation has purchased a parsonage and site for a church.

SHEPHERD OF THE LAKES CHURCH, Walled Lake, was organized on March 2. The Rev. M. Frederick Foutz, Jr., was mission developer. The mission has 105 confirmed members and 161 baptized.

Pastor Foutz entered the field June, 1957, and after 2,000 survey calls began holding services. The group was repeatedly refused permission to use the public school for services, but finally persistence paid off. Services are now being held in the Walled Lake Elementary School.

A total of 175 attended the service of organization.

Potential of growth for the congregation is indicated by the fact that for the past five months there has been at least one new person in attendance at every service. One man, not affiliated with a church for 25 years, took instruction and then kept another man's business open on Wednesday evenings so that he could attend the next series of classes.

More missions for Michigan: This one is Grace Church in Albion, organized on Feb. 16. Mission Developer is Vilis Varsbergs, charter membership was 72 confirmed, 116 baptized



MICHIGAN . . .

A parsonage has been purchased and ground acquired for the construction of a chapel.

THE REV. JAMES HENNEBERGER, mission developer for Antioch Church, Farmington, has a private pilot's rating and upon entering the field joined the local Civil Air Patrol squadron. As a result he has been elected the squadron chaplain.

Antioch organized on March 16, with 78 adult members and 58 children—136 baptized.

MARCH 30 was organization day for Calvary Church in Southfield township, the Rev. Howard Schaar, mission developer.

April 27 has been set as organization day for Bethlehem Church in Clinton township, the Rev. Joseph N. Radabaugh, mission developer.

TRINITY CHURCH, Ann Arbor, broke ground for a \$270,000 edifice. Three senior members participated in the service. Mrs. Mary Weinberg was a charter member of the congregation organized in 1893; Mrs. S. Stuhlman was a member of the first confirmation class and Miss Olive Smith was confirmed in the class of 1898.

IMMANUEL CHURCH, Jackson, held a mortgage-burning service, bringing the con-



Old hands wield new shovel in Ann Arbor Mrs. Mary Weinberg, 87, helps in ground-breaking for Trinity Church while Mrs. S. Stuhlman and Miss Olive Smith await turns



And still more Michigan missions: This was Gloria Dei's organization in Tecumseh, Feb. 23 Mission Developer Robert T. Bergman reported a total baptized charter membership of 95



Michigan mission No. 3 in three weeks: Shepherd of the Lakes at Walled Lake, formed March 2 Developer M. Frederick Foutz, Jr., made 2,000 home calls before holding the first service

gregation to a debt-free status. The congregation paid the debt in nine years.

HOLY CROSS CHURCH in Ionia, developed by the Rev. Ronald F. Fuller, has purchased property for a chapel and a parsonage. The

Rev. Martin Foutz, Sr., reports rapid progress in the development of Church of the Abiding Presence in Rochester. St. Matthew's Church, Allen Park, dedicated its newly completed church on March 23.

SOS FROM DONGOLA

BIG THINGS start in a small way. In First (ULC) Church, Dongola, Illinois, it started with Tom J. Eddleman, former councilman and Sunday school superintendent, being elected as one of the Union County commissioners on the Democratic ticket. First Church, Dongola, was proud of his victory.

Then Clyde Stokes of St. John's Church, which is part of the three-congregation Dongola parish, decided to run for the Democratic nomination for Union County sheriff. Clyde Stokes is a former councilman of St. John's and one of the two men on St. John's property committee.

The other man is Levi Ury who is also vice president of the council. Levi Ury announced his decision to run for the Democratic nomination for Union County sheriff just a week after Clyde Stokes had put in his bid. This put St. John's entire property committee in the race.

But it wasn't all. Tom J. Eddleman, First Church's Sunday school superintendent, has a son, Carl. Carl Eddleman, a prospective member of the Dongola parish, announced that he would run for office, too. He is trying to win the Republican nomination for county assessor and treasurer. One of the signers of his petition was the Rev. Edward Johnson, pastor of the Dongola parish.

And then came the crowning event in Dongola's election drama. The Presbyterian minister left for a new parish, and his house was occupied by a state patrolman. The house is a few doors from First Church, and the officer, with his family, is a good prospect for church membership at First.

Writes Pastor Johnson: "Only one of two things can happen at this point. Either, as one member puts it, we'll be the best-behaved parish in the county if the trooper joins and one of our men is elected sheriff—or the pastor and some of his members will spend time in the pokey for not stopping at the stop sign that sits right outside the state patrolman's door.

"All I need now is advice. How do I vote for sheriff?"

MINNESOTA

LWF Assembly Film Shown At Minneapolis Premiere

By PAUL LUTHER WETZLER

MINNEAPOLIS — "The Lutheran World Federation Meets in Minneapolis" is title of a 45-minute motion picture highlighting the proceedings of the LWF Assembly held last August. First showing of the film took place Feb. 24 at a meeting of the Council of Lutheran Churches of Minneapolis. Members of the committee on arrangements and of the staff and pastors and laymen of the council attended.

The annual meeting of the council preceded the showing. Newly elected officers are: the Rev. Palmer B. Wold (ELC), president; the Rev. Theo. Bjorkman (Aug.), secretary; and the Rev. C. B. Moen (LFC), treasurer. Members of the Council voted to prepare a *Centennial Lutheran Festival* (the State of Minnesota is observing its centennial this year), a story of 100 years of history of the church of the Reformation in Minnesota. The plan is to present the pageant in various parts of the state.

Organists Discuss Programming

A PANEL PRESENTATION was given at the March 17 meeting of the Minnesota chapter of the American Guild of Organists at Wooddale Church. The Rev. Paul Obenauf, pastor of the church, is chaplain of the guild.

Participants were Rector A. B. Jones, organist; Warren Elness (Lutheran), the Rev. Lloyd Nordstrom (Baptist), and Organist Mary Fellows (Methodist). The theme dealt with co-operative programming between clergy and music staff personnel.

PROF. DORRIS A. FLESNER of the faculty of Northwestern Seminary will speak at the spring banquet of the United Lutheran Brotherhood of Minnesota April 15 at St. John's Church, Minneapolis.

The spring luncheon of the Northwestern Seminary's ladies' auxiliary will be held at

Faith Church, St. Paul, on April 18. Dr. George M. Bass, of the seminary faculty, will speak on "A Look at the New Hymnal." The ladies' auxiliary will report about 3,000 members to the annual meeting on May 5.

THE REV. OLNEY EATON, who began his pastorate at Lake of the Isles Church, Minneapolis, on Jan. 15, was installed on Feb. 9 by Dr. George Bass and Dr. W. P. Christy, former pastor of the congregation.

Other installations include: the Rev. Paul Dumke at St. Stephen's, White Bear (Feb. 2), by Conference President Theodore S. Rees; the Rev. Archie M. Campbell at St. Andrew's, Mahtomedi (Feb. 2), by Dr. David Belgum; the Rev. Stefan Guttormsson at St. Luke's, Oxboro (Feb. 2), by Synod President Paul E. Bishop.

Three Ministers Ordained

PAUL CARLSON, graduate of Northwestern Seminary, was ordained in his home parish, Morris, on Jan. 19 by Dr. Bishop and Dr. J. J. Raun. He has been called to St. John's, Kildeer, North Dakota.

Kenneth M. Wester was ordained in Gethsemane Church, Hopkins, on Feb. 9. Dr. Bishop was assisted by the Rev. Ralph L. Erickson. Mr. Wester has been called by the Board of American Missions to organize a field at Lacey, Wash.

Curtiss Brandt, another graduate of Northwestern Seminary, was ordained in the seminary chapel Feb. 23 by Dr. Bishop and Seminary President Clemens Zeidler. He will serve in Waukesha, Wisconsin.

THIRTY young men will graduate from Northwestern Seminary at commencement exercises in Mt. Carmel Church on May 16.

SALEM CHURCH, Albert Lea, broke ground for its new \$150,000 parish house on Mar. 9.

Grace Church, Alden, is writing up contracts for a new \$40,000 educational unit.

ST. JOHN'S CHURCH, Minneapolis, celebrating its 75th anniversary, presented a "diamond jubilee" gift to the refugee family the congregation is sponsoring. It voted to cancel a \$2,000 mortgage on the home of Mr. and Mrs. John Bankovics, former Latvians. Mr. Bankovics is totally blind.



TELEVISION

Shows in View

NEWEST ADDITION to the cast of the *Frontiers of Faith* series (NBC, Sundays, 1:30-2:00 P.M., ET) is Charles Van Doren, the Columbia University instructor who was catapulted to fame as one of the top-money winners on the quiz program "21." Van Doren acts as host and narrator for the biographical dramas presented in the Protestant segment of the program



prepared under the auspices of the Broadcasting and Film Commission of the National Council of Churches.

Scheduled for April 13 is a dramatization of the Rev. Sydney Smith's efforts on behalf of passage of the Reform Bill in 19th century England. Title is "The Smith of Smiths."

On April 20, Christian College Day will be observed with "Acres of Diamonds," the story of Russell Conwell who founded Temple University in Philadelphia as an institution offering opportunities for higher education to poor but worthy students.

Four panel programs will be presented in the *Frontiers of Faith* Protestant segment from June 8 to June 29. Major spiritual concerns, such as pain and suffering, death and immortality, love and marriage, and morality in modern life, will be discussed by laymen and ministers in the light of Christian teachings.

CARIBBEAN

40,000 Cram Ball Park To Hear Billy Graham

By FRANCISCO MOLINA

SAN JUAN, P. R.—The San Juan baseball park, with a seating capacity of less than 15,000, was jammed with 40,000 people—most of them out in the open.

The sermon was long—a little over an hour. The loud speakers kept failing. The initial, constant drizzle became a downpour. But the crowd held its ground.

Puerto Rico, said preacher Billy Graham later, is destined to play a leading role in the growth of the Gospel in the Caribbean area.

An estimated 95,000 people listened to the five presentations of the famous evangelist—in Puerto Rico, Jan. 24-27. And 2,107 conversions were reported.

All Protestant denominations worked together for the success of the tour in the face of strong Roman Catholic opposition.

Among those who got wet at the main

presentation at the Sixto Escobar (San Juan) baseball park, besides evangelist Billy Graham himself (who preached from second base) were a number of Lutherans. Equally wet were thousands of Pentecostals—who prayed fervently and loudly for the rain to stop.

Protestant Protests Heeded

LOUD PROTESTS were raised by Puerto Rico Protestants when the daily papers carried the program for the celebration of National Guard Day, Feb. 23. Included in the program was a Roman Catholic field mass, with no parallel Protestant service.

Informed by the Evangelical Council, Governor Muñoz Marín acted promptly. When the day for the celebration came an army chaplain conducted the evangelical service.

ONE HUNDRED lay leaders of the Puerto Rico Conference attended the lay school on evangelism held March 8 at Zion Church, Bayamón, to study evangelism objectives for 1958. Visiting evangelist, J. A. Keisler, Jr., was one of the seven members of the faculty.



New mission field opened for development work in New Jersey is at Delaware township. Developer Peter Fish held first service in Kingston School, had attendance of 130

Delaware Township Mission Reports Good Prospects

By RALPH I. SHOCKEY

TRENTON—Over 130 children and adults attended the first service of the Delaware township mission, March 16, under the leadership of the Rev. Peter Fish. The mission is meeting in the Kingston School which serves approximately 1,500 homes in the area.

The youth choir from Temple Church, Pennsauken, one of the neighboring Lutheran churches in the area, sang for the first service.

Mr. Fish has been called by the Board of American Missions to develop the mission, the 145th congregation of the synod. He has reported over 160 families on the prospective list.

MISSION WORK continues with considerable speed. The Absecon field is being developed by the Rev. Bruno I. Ederma, the Chatham section by the Rev. Byard Ebling.

THE REV. ROBERT STROHL has been called as first full-time pastor in the 110-year history of St. James' Church, Folsom. He will assume his duties after graduation from Philadelphia Seminary in June. Mr. Strohl has been serving the parish during the past two years while completing his studies.

AIR FORCE CHAPLAIN IRL C. SCHAHNER began his ministry at Holy Communion

Church, Berlin, recently. He was chaplain at McGuire Air Force Base in New Jersey. During World War II he served with the fighter-bomber crew attached to General Patton's Third Army. As seminarian, Mr. Schahrer was an exchange student of the National Lutheran Council in Lubeck, Germany, where he assisted with the restoration of St. Mary's Cathedral.

TEMPLE CHURCH, Pennsauken, and Trinity Church, Woodbury, are the two depositories for the LWA clothing drive sponsored by southern conference congregations, April 20-27. Conference Chairman Elwood Dietz hopes to fill a trailer with contributions from the area. Pastors are requested to bring the clothing to either location.

New Hymnal Stirs Interest

MORE than 1,101 synodical church members were present at six workshops scheduled to introduce the new hymnal. At least 127 churches were represented at one or more of the sessions, according to Chairman Stover Crouthamel.

Sessions were under the direction of Mrs. Marlin Seig, choir leader at Calvary Church, Cranford. She was assisted by members of the choir.

Minister's Hobby Offers Opportunity for Service

SOMERS POINT, N. J.—Ham operators somewhere in the United States or across the Atlantic hearing *Baker Ocean Henry* calling know the man at the microphone of station K2BOH as Chuck Rinck, or perhaps as the "Voice of Southern New Jersey." Few may know that Chuck Rinck is the Rev. Charles Rinck, Jr., pastor of Somers Point's Grace Lutheran Church, whose licensed broadcasting station is located in the second-floor bedroom of Grace Church's parsonage.

The 33-year-old Philadelphian has been at the south Jersey shore resort and fishing town since 1951. Last year, a Hamma Divinity School student, J. Robert Ensign, introduced him to the joys and frustrations of an amateur radio operator. Ensign had been at it for several years. Pastor Rinck found the hobby interesting and began delving into the maze of theory, technical data and radio jargon that went with it.

By January of this year he was ready to submit to the two-hour examination given by the New York board of the Federal Communication Commission to applicants for broadcasting licenses. His decoding speed of messages transmitted in Morse was in excess of 65 characters per minute.

Assembly of the transmitting equipment came next. People for whom intercepted radio messages on the short-wave band are more than a series of meaningless beeps will be interested to know that Pastor Rinck uses a 500-watt Globe King transmitter with an SX-101 Hallicrafter receiver plus side band exciter, and a phone patch connection.

As pastor of a congregation with 250 communing members serving an area of 9,000, "Chuck" Rinck spends his time at the transmitter after evening meetings, between 11:30 and 1 A.M. Mrs. Rinck, he says, has become reconciled to his late-hour hobby because she realizes that there is a positive side to it.



Pastor Charles Rinck, Jr.
Late hours at the microphone

Among the 160,000 ham operators in the United States, many are devoted to relaying emergency messages, to help people establish contact with family members in distant cities, assist military and civilian authorities. Pastor Rinck is Civil Defense radio operator in New Jersey's Atlantic County, keeps up a running conversation with personnel at military stations to find out about their needs.

The most distant point he ever reached was Wellington, New Zealand, but his aspiration is to establish contact with Lutheran missionaries overseas. One ULC missionary, Otto Spehr in Monrovia, Liberia, is an amateur operator.

What he would like to know most is whether there are other Lutheran pastors in the United States or elsewhere with short-wave equipment. "We could," he says hopefully, "establish new channels of communication and help serve the church that way." If there are any, it might be a good idea for them to identify themselves if they ever hear *Baker Ocean Henry* calling over station K2BOH.

NORTH CAROLINA

Executive Committee Plans Reduced Budget for 1959

By FRANK K. EFIRD

SALISBURY—Services from the new *Service Book and Hymnal* will be used at the North Carolina Synod convention at St. Paul's Church, Wilmington (May 5-8).

Dr. F. Eppling Reinartz, secretary of the ULCA, will represent the church-at-large at the convention.

The executive committee will present a 1959 budget totaling \$676,213, \$90,840 less than the 1958 budget. The per-capita (per communicant) apportionment in 1958 is \$20.04. In 1959 it will be \$18.60.

Benevolence giving in the synod for the first two months of 1958 was 65 per cent greater than for the same period of 1957.



Our Saviour's breaks ground in Jacksonville Synod President Conrad wielded shovel while Pastor Plexico and church council stood by

EVANGELISM is being emphasized in the synod. From April 13 to May 25, representatives of the synodical evangelism committee will visit evangelism committees of all congregations to help implement the 1958 evangelism objectives of the ULCA Department of Evangelism.

There will be seven area evangelism missions in the synod in 1958 and 1959. Planned for 1958 are missions in the Greensboro area, Sept. 14-18; Boone area, Oct. 19-23; and Hickory area, Nov. 2-6.

Missions in 1959 are scheduled for the Asheville area, Sept. 20-24; Salisbury area, Sept. 27-Oct. 1; Concord area, Oct. 18-22; and Gastonia area, Oct. 18-22.

Two Churches Start Building

GROUNDBREAKING for \$65,000 first unit was held in January for Our Saviour Church in Jacksonville. Present for the service was North Carolina Synod President F. L. Conrad. Pastor of the church, to which a service center for military personnel is connected, is the Rev. Thurmond C. Plexico.

ORGAN LUTHERAN CHURCH, near Salisbury, broke ground for a new \$185,000 plant, March 9. Organ is one of the oldest churches in the North Carolina Synod. It was organized in 1745. Its stone building dates back to the 1700s. The Rev. William E. Hall is pastor.

Lenoir Rhyne Keeps Its Lead

FOR THE second year, Lenoir Rhyne College won the North State Conference basketball championship and conference tournament. Lenoir Rhyne athletes also won the District 26 finals of the National Association of Intercollegiate Athletics and represented the district in the national tournament in Kansas City.

Coach Billy Wells was named "Coach of the Year" in the conference. Wells, an LR alumnus, was a substitute coach this year replacing the regular coach who was on a one year's leave of absence.

Lenoir Rhyne's director of athletics and football coach, Clarence Stasavich, will be given a special award by the NAIA.

Luther Reed Honored on 85th Birthday

New Service Book Is Fitting Gift for Eminent Churchman

PHILADELPHIA — Lutherans everywhere these weeks are making their first acquaintance with the new *Service Book and Hymnal* at synodical and conference workshops. In Philadelphia, a specially bound volume of the book, one of the first copies to come off press, went as a birthday gift to the man who had much to do with its creation.

Publication date for the book was March 17. The 85th birthday of Dr. Luther D. Reed, chairman of both commissions (on liturgy and on the hymnal) which prepared the book as a joint venture of eight Lutheran bodies, was March 18.

Philadelphia Seminary and the church-at-large shared in bringing the best wishes of Lutherans everywhere to the distinguished churchman, president emeritus of the seminary and eminent liturgical scholar.

Dr. Reed, who joined the seminary faculty as librarian in 1906, was professor of liturgics and church art from 1911 to 1945 and during the last six years of his teaching career was seminary president. He became chairman of the joint commission on the hymnal in 1944, of the joint commission on liturgy two years later.

His goals in directing the work of the commissions were expressed in an article which appeared in *Lutheran World*. The book, Dr. Reed said, "is a venture in faith. It is issued in the belief that our congregations . . . share fully in the cultural developments of our times, with their ever increasing opportunities for appreciation and cultivation of music and the arts . . ."

Presentation of the volume in the seminary's library was made by Dr. H. Torrey Walker, executive secretary of the Board of Publication. Wrote ULC President Franklin Clark Fry: "... (Dr. Reed) has been both the spiritual *arbiter elegantiarum* and the cohesive force to bring into being the new *Service Book and Hymnal* that is going to



Dr. Walker presents copy of new Service Book to Dr. Reed. In background Seminary President Henry H. Bagger (right) and Dr. George R. Seltzer, professor of liturgics

mold the devotional life of millions of American Lutherans for a quarter of a century to come . . ."

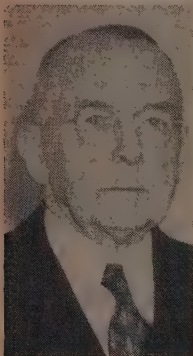
And Augustana's Dr. Conrad Bergendoff added: "... One of life's memories to me is the common work of the past dozen years, as under his leadership the members of the joint commission on hymnal and liturgy have produced a new book of worship for American Lutheranism. No one could have led the undertaking to its conclusion as Dr. Luther Reed has done . . ."

Dr. Frank Urich to Retire From Philadelphia Parish

PHILADELPHIA—The year was 1912 when Trinity's new pastor was installed in Philadelphia. He was the Rev. Frank M. Urich, a 34-year-old Pennsylvanian and graduate

PA.: PHILADELPHIA . . .

of Muhlenberg College and Philadelphia Seminary. This April 30, Pastor Ulrich will retire. He is 80, and although he has had only two parishes in his 53 years in the min-



istry—he was pastor of St. John's Church, Quakertown, Pa., from 1905 to 1912 before moving to Philadelphia—he has served the church in many capacities.

He was a member of the board of trustees of Muhlenberg College from 1922 to 1951 (Muhlenberg conferred two honorary degrees on him, one in 1923 and one twenty years later), a member of the board of directors of Philadelphia Seminary from 1924 to 1951, board president during the last five years of this long tenure.

He held the presidency of the ULC Board of Parish Education from 1928 to 1934 and of the board of inner missions of the Pennsylvania Ministerium from 1930 to 1935, was a member of the ULC Board of Social Missions from 1940 to 1946.

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In 1947, Trinity Church donated a stained-glass window for the chapel of Muhlenberg College "in grateful appreciation of the faithful and effective ministry" of its pastor.

Steelworkers Promise Support To Muhlenberg Medical Center

By HENRY W. SNYDER, JR.

ALLENTOWN—Steelworkers in 27 locals have pledged \$500,000 toward the Muhlenberg Medical Center, proposed Lutheran hospital in the Lehigh Valley.

C. B. Newell, district director of the United Steelworkers of America, in announcing the decision, called the pledge "our public declaration that we recognize the great need . . . No one will argue with the calibre, the quality, and the quantity of facilities with which we are now blessed, but there is a need for more hospital beds and more adequate facilities . . . It wasn't emotion but rather cold, hard statistical facts that determined the need for the Muhlenberg Medical Center."

Clarence Reichard, of Allentown, has been elected president of the proposed medical center, succeeding Henry L. Snyder. Snyder becomes chairman of the board. Construction of the first unit, a building for chronically ill aged persons, is scheduled to begin in July.

Lent Widely Observed

WELL-KNOWN LUTHERAN preachers have had a major part in Lehigh Valley community Lenten services. Prof. Edmund Steimle, of Philadelphia Seminary, spoke at an Allentown service late in February. Dr. Wallace Fisher, Trinity Church, Lancaster, was community Lenten speaker in Easton, March 25.

Weekly community Lenten services were held in two Lutheran churches in Bethlehem, Grace and St. John's Windish. Local pastors preached.

Wednesday evening Lenten services in Holy Trinity Church, Bethlehem, jumped from an average attendance of 160 to 310

this year. Services were scheduled from 5:45 to 6:30 P.M. instead of the traditional 7:45 starting time.

Members came directly from work, met their families in church and attended service together. Sermons were short—ten minutes—with a youth choir singing the litany. Holy Trinity pastors urged families to go home after the service and spend the evening together.

AIDS Serves In Bethlehem

ONE OF THE NEW DEACONESS AIDS, trained by the Philadelphia Motherhouse, has begun volunteer service at St. Peter's Church, Bethlehem, where she will be parish secretary until next March. She is Miss Marlene Kerath, of Toronto, Canada.

She will assist as teacher in the confirmation class and Sunday school and serve as parish secretary.

Parish House Dedicated

UNION CHURCH, Neffs, dedicated its new \$165,000 parish house March 16. The 200-year-old congregation conducted its last major building project when it erected the present church in 1872. The new building includes a sizable auditorium and a number of rooms for the growing Sunday school.

ST. LUKE'S CHURCH, Easton, broke ground March 9 for a \$70,000 addition. This two-story parish house will provide extra Sunday school rooms, a church office, pastor's study and choir room.

PASTOR CHARLES H. RULOFF, former president of the Reading Conference, has been called to St. John's Church, Stroudsburg, where he will succeed the Rev. Peter Wohlsen, who served the congregation for the last 30 years. Pastor Warren Bowman, formerly of Havertown, began his ministry in the Moorestown parish March 23. He succeeds Pastor Earl Zeiner.

GOOD SHEPHERD CHURCH, Easton, has named a retired Lutheran pastor, Dr. Guy McCarney, as its "minister of visitation" to assist Pastor Glenn Neubauer. Pastor McCarney served for 33 years as pastor of St. Mark's Church, Conshohocken, Pa.



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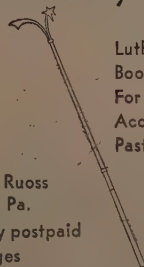
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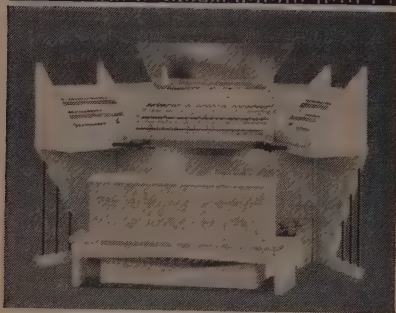
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PENNSYLVANIA

Church Merger May Create Great Theological Seminary

By LUTHER FACKLER

PITTSBURGH—This city may become the seat of a unique university of theology emanating from the merger in May of the Presbyterian and United Presbyterian Churches.

Facing the committee on consolidations is the educational program of the two denominations. The trustees of both institutions—Pittsburgh Xenia Seminary and Western Theological Seminary—have voted that “the ideal for theological education in the Pittsburgh area would be one great theological foundation or university of theology.”

“It would have several schools including at least a theological school granting the bachelor of divinity degree, a graduate school of theology and a school of Christian education or vocational school. Other schools included in the university would be one for industrial chaplaincy, missions and laymen’s programs, and perhaps music.”

United Presbyterians have contributed \$3,000,000 to their seminary in the last six years. Pittsburgh Xenia, United Presbyterian Seminary, with an enrollment of 248 students, will graduate 55 in May just prior to the merger. Western Theological, Presbyterian Seminary, with an enrollment of 140, will graduate 30 at the same time.

Congregation Joins Synod

AFTER 90 YEARS as an “independent congregation” St. Paul’s Church, Rochester, Pa., voted to accept membership in the Pittsburgh Synod. As a result of a merger between German Lutheran St. John’s Church, West Bridgewater, and German Reformed Church, Rochester, a compromise stipulation had been made to remain “independent” or non-synodical to satisfy the minority group.

However, the charter followed the model constitution of the General Council, and only Lutheran pastors in good standing of

Pittsburgh Mayor, D.A. Praised

Mayor David L. Lawrence of Pittsburgh and District Attorney Edward R. Boyle of Allegheny County won the praise of the Pittsburgh area Council of Churches for their efforts to curb "excessive Sunday merchandising."

Letters of commendation were addressed to both. The Council told the district attorney that the ministers would give all possible assistance in enforcement of laws restricting Sunday commercial operations.

The Council also urged the University of Pittsburgh to continue its policy of not permitting athletic contests on Sunday on the campus.

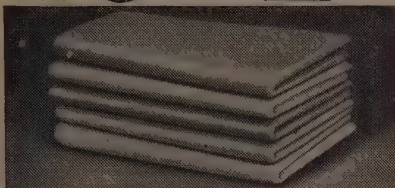
Pittsburgh's police officials were commended for their efforts to eradicate numbers writing and for support of Blue Law enforcement.

a "Lutheran Synod" were to be called. The congregation has been served by such pastors from its beginning in 1867. The first pastor was also the first principal of Thiel Hall.

Leaguers Working for Camp

OPERATION GRATITUDE is a special project of the Pittsburgh Synod Luther Leagues. The project is to provide \$1,500 for the asso-

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PA.: PITTSBURGH . . .

ciate camp director's cabin in the Junior Camp at Lutherlyn. It is the biggest single project for the synod that the Luther League has undertaken.

HISTORY OF THE PITTSBURGH SYNOD, Volume I, has now gone to press. For the past two years material has been gathered from all congregations. The history was prepared by Professors Roy Johnson and Ernest Heissenbittel, of Thiel College. Volume II will be ready by 1960. It will include the history of the various institutions of the synod.

SOUTH CAROLINA

Columbia Churches Raise Funds for New Buildings

By WYNNE C. BOLIEK

COLUMBIA — Three Columbia congregations are raising funds for building programs.

Incarnation Church hopes to top \$50,000 by Easter for its projected new church. St. Paul's Church seeks more than \$100,000 by the end of this year for additions to its new parish building. Reformation Church is campaigning for additional funds to erect a new church.

Evangelism to be Continued

PLANS ARE UNDERWAY in many congregations of the synod for continuing the evangelism program after Easter. Congregational Bible study series and the King's Men program of the United Lutheran Church Men will have prominent parts in the effort to maintain interest in the program.

ST. DAVID'S CHURCH, West Columbia, recently purchased a used school bus. The 48-passenger vehicle will be used for various groups and activities of the congregation.

THE REV. THOMAS H. WEEKS, who served the Newberry parish for several years, assumed the pastorate of St. John's Church, Lexington, on March 1. The Rev. Charles W. Easley went to St. Peter's Church, Lexington, from Albany, Ga.

Frazier Returns from England To Serve Parish in Charleston

THE REV. VERNON F. FRAZIER, who for the past two - and - a - half years has been pastor of St. John's English Lutheran Church in London, England, has accepted a call to St. Matthew's Church, Charleston, South Carolina. He will assume the new pastorate about May 1.



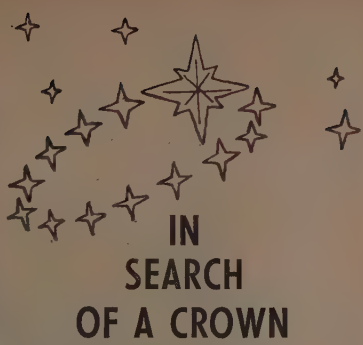
Pastor Frazier previously had served St. Stephen's Church, Lexington, S. C. A native of Tennessee, he was graduated from Furman University, Southern Seminary and Gettysburg Seminary, and served parishes in Mount Pleasant, Sumter and Columbia, all in South Carolina. He was editor of the *South Carolina Lutheran*.

He went to London in October, 1955, to become pastor of St. Mary's, later re-organized as St. John's congregation, the only completely English-speaking Lutheran church in England. Sponsored by the Lutheran World Federation, it was organized in 1951.

During his service in England, Pastor Frazier was named senior representative for Great Britain of the Lutheran World Federation's Department of World Service. As such he directed the department's program among five Lutheran groups in the country—Latvian, Estonian, Polish, German and Lithuanian immigrants who entered the country since World War II.

He edited *The Lutheran in Great Britain*. The Charleston congregation called J. Henri Bishop, a senior at Southern Seminary, as assistant pastor. He will assume the post after his graduation.

April 9, 1958



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Synod Convention Calendar

April 14-17

SOUTH CAROLINA: St. John's Church,
Charleston

April 15-18

VIRGINIA: St. Mark's Church, Roanoke

April 22-25

GEORGIA-ALABAMA: Redeemer Church,
Macon, Ga.

May 1, 2 and 4

NOVA SCOTIA: St. Mark's Church, Middle
LaHave

May 5-8

NORTH CAROLINA: St. Paul's Church,
Wilmington

May 6-8

KENTUCKY-TENNESSEE: First Church,
Louisville, Ky.

MISSISSIPPI: Betheden Church, Louisville,
Miss.

WARTBURG: Trinity Church, Golden, Ill.

—CHANGES OF PASTORATE—

CENTRAL STATES

MORTENSEN, LOYAL. From Messiah Church,
Springfield, Mo. To First Church, Rising
City, Neb.

RINDE, JOHN. From Grace Church, Suther-
land, Neb. To Messiah Church, Spring-
field, Mo.

NEW YORK AND NEW ENGLAND

MOECKEL, EDMUND J. To Concordia Church,
Buffalo, N. Y.

NORTH CAROLINA

HEWITT, A. KENNETH, JR. From Daniel's
Church, Lincolnton. To Durham-Brag-
town area, mission developer.

KYLES, CHARLES F. From Lows Church,
Liberty. To Luther Church, Richfield.

OHIO

KOLAROVSKY, ANDREW. From First Church,
Upper Sandusky. To Our Saviour Church,
Lancaster.

PEASLEE, JOSEPH K. From Reformation
Church, Wichita, Kan. To Olivet Church,
Sylvania.

RILEY, DAVID T. To Christ Church, Cuya-
hoga Falls.

OEHNER, HENRY C. From Uniontown-Hartville parish. Retirement.

DECEASED

DR. IRA R. LADD, 73, pastor emeritus of Trinity Church, Louisville, Ky., died March 19 at Jeffersontown, Ky. He had served as president of the Indiana Synod for three years and the Kentucky-Tennessee Synod for two years.

A native of Middle Point, Ohio, Dr. Ladd was a graduate of Wittenberg College and Chicago Lutheran Seminary. He received a doctor of divinity degree from Wittenberg College in 1930.

Before assuming the Louisville pastorate, he served congregations in Syracuse, Ind.; Pleasant City, Ohio, and Adamsville, Ohio. He was a former president of the Louisville Council of Churches and the Louisville Ministerial Association.

Dr. Ladd is survived by a son, Joseph; two sisters, Mrs. Irma Schreck and Mrs. Grace Smith; and four brothers, Vaughn, Cloyd, Wilmer, and Leonard.

Funeral services were conducted March 21 at Trinity Church, Louisville, by Dr. Gerard D. Busch, president of the Kentucky-Tennessee Synod; Dr. Clayton Robertson, and the Rev. Richard Howard.

Burial was at Evergreen Cemetery, Louisville.

MRS. NINA L. SCHNUR, nee Charles, widow of Dr. George H. Schnur, died March 5 at Erie, Pa. She was 87 years old.

Mrs. Schnur, a native of Missouri, was a leader in the Women's Missionary Society of the General Council. Dr. Schnur died in 1939.

Mrs. Schnur is survived by two daughters, Mrs. Walter Erickson, Minneapolis, Minn., and Mrs. John Hedlund, Erie, Pa.; and three sons, Carl E., Erie; G. Luther, New Orleans, La., and the Rev. Paul N., Freeport, Pa.

Funeral services were conducted at the Lutheran Home for the Aged, Erie, March 8 by the Rev. William B. Claney, superintendent of Bethesda Home, Meadville. Burial was at Wintergreen Gorge Cemetery, Erie.

April 9, 1958

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IN CONCLUSION

PEOPLE WHO DON'T read the newspapers, I suppose, are better off than those who do. There must be a big advantage in not being reminded constantly of all the troubles there are in the world.

What's happening to Saudi Arabia? Has the pro-Egyptian party gained control? Will tiny Jordan be pulled into the Nasser orbit? Will Russia prod these Middle Eastern states into a war against Israel? People who have no idea of the seriousness of these questions are spared a lot of gloom—at least temporarily.

But 2,000 years ago in that small corner of the world centering around Jerusalem, gloomy questions were just as plentiful as they are now. What was Herod the Fox planning? Would more Roman legions be sent to patrol the temple? Things were really in bad shape in those days. A mere forty years after our Lord's crucifixion Jerusalem was battered to pieces and its people scattered or destroyed.

People didn't need newspapers to keep them informed. Everybody knew how bad the situation was. Yet exactly at that time a small company of preachers was spreading out from Jerusalem to announce that God had conquered sin and death. He had opened the gates of eternal life to all who believed in the risen Lord.

Maybe we have to read the papers to be in the right shape for the Easter message. We must know the danger of human life.

IT'S EASY FOR a six-year-old to greet the springtime with enthusiasm when let out to play in the yard after a long winter. But some of the edge is off of the enthusiasm when you are old enough to know

that another spring moves swiftly on its way toward another winter.

We adults know there is a slow swing of history back and forward, between times of peace and tranquility and times of crisis and disaster. We happen to be living in a time of acute crisis.

Even if we are so optimistic as to believe that things will clear up in another ten or twenty years, we can't be deluded into believing that tragic problems of our life on earth will not arise anew. Sunshine and storm alternate with each other in history as they do in nature.

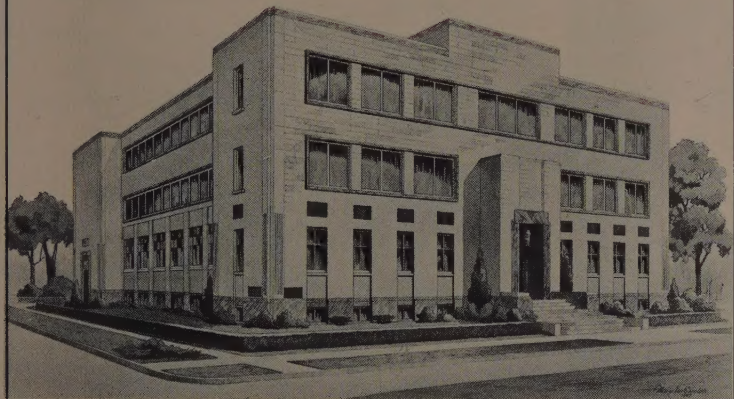
But Easter brings an entirely new dimension into our human life. We don't have to wait until we are dead to enter into the bright world our Lord revealed in his resurrection. It is here now, in the midst of all the fire alarms ringing in the newspaper headlines.

THIS IS THE Christian's secret knowledge of peace in the middle of the battle, calm in the midst of the storm. It isn't enough merely to stick out this earthly life in grim confidence that we'll wake up after death to something better. The best is already here. We can live in Christ joyously, bravely through the worst days.

This secret knowledge may not be acquired swiftly. The strangest thing about the New Testament stories of Easter is that people did not recognize their Lord when they first saw him after the resurrection. Their eyes had to get used to him. Their minds were required to deal with a totally new experience. That's the way it is with us. We progress slowly in learning to live with the ever-living Christ.

This way of living by faith rather than by clear sight may be baffling to our everyday intelligence. But it is the only road to peace and hope. The kingdom of God has come, and we pray that it may come to us also. —ELSON RUFF

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